

THE CONGREGATIONALIST

Boston Saturday 9 March 1901

WHO SHALL DELIVER ME

*G*OD strengthen me to bear myself,
That heaviest weight of all to bear,
Inalienable weight of care.

*All others are outside myself;
I lock my door and bar them out,
The turmoil, tedium, gad-about.*

*I lock my door upon myself,
And bar them out; but who shall wall
Self from myself most loathed of all?*

*If I could once lay down myself,
And start self-purged upon the race
That all must run! Death runs apace.*

*If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!*

*God harden me against myself,
This coward with pathetic voice
Who craves for ease and rest and joys:*

*Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.*

*Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.*

By CHRISTINA G. ROSSETTI

The Business Outlook

Reports from Western centers regarding the general distributive business seasonable at this time of the year continue quite encouraging. Conditions here in the East are not so good; in fact, we understand that in several lines, notably cotton goods, woollens, wool and men's furnishing goods, the spring opening has been extremely disappointing. The country as a whole, however, judged by the barometer of bank clearings and railway earnings, must be in excellent condition, the railway returns showing gains even over the extraordinary results of a year ago. As regards iron and steel, a supplementary boom has appeared, but whether due to the formation of the big steel combination is a question. Undoubtedly this latest trust has had something to do with the marking up of the price of pig iron.

In lumber, leather and shoes the demand is very active, and an increasing export trade in cottons is to be noted. Boot and shoe manufacturers are very busy, the price of materials going into shoes having advanced enough to tend to limit manufacturers' profits. Besides the advance of \$1 per ton in pig iron, an advance of \$4 per ton in steel sheets in Pittsburgh and Chicago is reported.

As regards the cereal markets, wheat and corn, they are without notable change, being, if anything, slightly lower. Corn is moving forward slowly as regards exportation.

Raw cotton is tending gradually downwards, which is not a bad thing, all things considered, for the textile manufacturing industry. The price of raw cotton has advanced altogether out of proportion to the advance in finished products; in fact, manufacturers could not obtain a commensurate advance on the goods after they had been made up. The wool market lacks snap, although the wholesale clothing trade is just about in a fair condition.

Up-to-date monetary conditions have shown no tendency towards hardening, and it seems to be the best opinion among banking men that we shall go through the spring without any notable stiffening in rates.

Speculative markets have undergone no great change during the past week in Wall Street. We have had a traders' market, up and down, alternately strong and weak. The consensus of opinion is that, while factors continue bullish, the craze to buy stocks has passed, and that some new features must come into the situation to provide further bull stimulation. In Boston "coppers" have been more active, although not so active as many had hoped. Altogether the outlook for the future is somewhat mixed and is not clearly seen.

Marriages

The charge for marriage notices is twenty-five cents.

POWELL-BENT—In Lincoln, Mass., Feb. 27, by Rev. E. E. Bradley, Dr. Jonathan R. Powell of Boston and Lalla Estella Bent.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BEAMAN—In Amherst, Feb. 20, Rev. Warren H. Beaman, a graduate of Amherst College in 1837 and pastor of the church in North Hadley for thirty-three years, aged 89 yrs. His was a modest but beautiful life.

DICKINSON—In Amherst, March 3, Capt. Marquis F. Dickinson, a prominent citizen and father of M. F. Dickinson, Esq., of Boston, aged 87 yrs.

HANSON—In Tropica, Cal., Feb. 22, of pneumonia, Mrs. Mary Lincoln Hanson, aged 54 yrs.

STONE—In Tropica, Cal., Feb. 20, Mrs. Malvina Lincoln Stone, aged 71 yrs. Mrs. Hanson and Mrs. Stone were daughters of the late Rev. I. S. Lincoln of Wilton, N. H.

WHITTLESLEY—In Washington, D. C., very suddenly, Feb. 20, of Bright's disease, Rev. Nathan Hart Whittlesley, secretary of the Committee of the National Council on Ministerial Relief, aged 52 yrs.

MRS. CHARLES R. BLISS

In Longmeadow, Feb. 16, Mrs. Mary P. Bliss, wife of Rev. Charles R. Bliss, pastor of the Congregational church in Wakefield, 1862-1877, afterward secretary of the Congregational Education Society, was taken into rest. Her death was followed, Feb. 26, by that of Mr. Bliss, whose end was doubtless hastened by the departure of one so greatly beloved. Of Mrs. Bliss's family her brothers, John H. D. Smith of Boston and Henry Smith of Concord, survive. A multitude of friends in Massachusetts and Chicago, where for many years she made her home, and in Utah and other Western states, where

she often accompanied her husband on his travels, will learn with deep regret of her removal from earth.

The home of her early life in North Andover was one in which sweet Christian influences combined with the rare mental accomplishments of its members to furnish a training for a life of distinguished usefulness. Education at Bradford Academy, acquaintance with a wide circle of prominent people and knowledge of foreign lands enriched a mind whose treasures were a joy to all who listened to the charm of her conversation. Womanly in bearing and attractive in face, she won the respect and regard of both men and women whom she influenced.

So complete and well-balanced and beautiful was her Christian character that she seemed to many a type of what a Christian should be. Her vivacious conversation touched all things with sweet and kindly judgment. Her interests were many, but they centered in her lifelong devotion to the church and the Christian causes to which her husband gave his unselfish service. She was one who cannot be forgotten and her uplifting influence has not passed away with her death.

By a sad coincidence, the oldest sister of Rev. Mr. Bliss, Mrs. Georgianna McQueen of Longmeadow, was taken from this life but a few hours after the death of Mrs. Bliss. Mrs. McQueen, a graduate of Mt. Holyoke Seminary, was married in 1855 to Rev. George McQueen, a missionary in Corsico, Western Africa. After a service of ten years, her husband having died, Mrs. McQueen made her home in Longmeadow, where she was identified with every good work and closed her days surrounded by loving friends.

A. P. D.

MRS. J. B. TILLOTSON

Mrs. J. B. Tillotson of Nashua, N. H., died at her home Feb. 26, after a long illness. Her life throughout was calm, strong and brave. Right and duty were her watchwords. Her devotion to home and church and friends was marked. As a member of the First Congregational Church she was specially interested in its many religious and benevolent work. She leaves a husband, an aged mother and a nephew.



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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational Home, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY. DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to two treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1835. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

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THE CONGREGATIONALIST

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Event and Comment

The Special Sunday The special Sunday seems to have about reached the limit of its efficiency, so far as its direct value to benevolent contributions is concerned. When the first of this now lengthening series was instituted, some twenty years ago, in the form of a Children's Sunday, it had a practical monopoly of the field, barring Christmas and Easter. Since then Education Sunday, Christian Endeavor Day, Lincoln Memorial Sunday, Prison Sunday, Foreign Missions Day in the Sunday school, and the Students' Day of Prayer have claimed a place on the calendar. Besides these, almost every year develops some one or two special days, designed for temporary purposes, like the recent Moody Memorial Sunday. We have some sympathy with pastors who look with considerable dismay upon this tendency. Whereas in many cases the plea for special consideration is accompanied by an appeal for a contribution, it interferes with the regular schedule of benevolences fixed long in advance. Moreover, sometimes these days follow each other in too quick succession, as in the case of the American Board Sunday, and the American Missionary Association Sunday, which are only three weeks apart; and sometimes they coincide, as was the case Feb. 10, when the prayers of the church were sought for three distinct ends and contributions for two of them. We doubt whether under the present arrangement the financial results are what they ought to be. It costs a good deal to circularize the churches, and if special Sundays are to serve their uses in the future they must be sufficiently few and must be well distributed through the year.

Pushing the Board's Twentieth Century Fund The campaign to raise the Twentieth Century Fund of the American Board is being vigorously presented in Massachusetts. A fortnight ago Mr. and Mrs. Arthur H. Lowe of Fitchburg opened their home to a reception to President Capen and Secretary Daniels, inviting corporate members and other friends of the Board in that vicinity. Hon. Frederick Fosdick presided at the informal meeting held after luncheon, when the objects of this fund and the methods of raising it were fully explained by the two guests. The Congregational Club of Worcester will consider the same subject at an early meeting, and the Connecticut Valley Club in April. It is expected that there will be similar meetings in Berkshire County and at Lowell. The plan is to reach the corporate members, pastors and friends all over the state. The co-operating committee has

held two or three meetings and is hoping to raise \$80,000 in Massachusetts alone. Some recent contributions of \$1,000 each have been received and within a few days \$10,000 from one family. The whole plan is to raise this fund in such a way that it shall not interfere with the regular gifts. In Mr. Capen's annual address at St. Louis he stated that a table based upon the total of the home expenses and the missionary gifts had been prepared, dividing the amount needed for the Twentieth Century Fund *pro rata* among the different states. A similar table has now been prepared for the cities and larger towns in Massachusetts. The amount which is sought is \$80,000 and about \$35,000 has already been subscribed. The amounts to be raised in the other states are in the hands of the co-operating committees and corporate members. This fund is not being raised to put upon this generation the burdens that may fairly belong to the next, but is intended to give steadiness to the amount available each year from legacies, so that the Board can do its present work without the risk again of any embarrassing debt. By averaging, it makes the good years carry the bad.

Congregational and Presbyterian Christian Unity Last week on Wednesday a Congregational minister was installed over the First Presbyterian Church in East Boston, and the sermon was preached by a Presbyterian minister who occupies a Congregational pulpit. The newly installed pastor was Rev. Herbert A. Manchester, lately of Danforth Congregational Church, Syracuse, N. Y., and the preacher was Rev. John L. Withrow, D. D., of Park Street Church. The program of services, as reported, was the same as is usual in Congregational installations, and so far as appears, if the name of the denomination had been left out, no one would have inferred that it was not Congregational, or to which of the two denominations the two most prominent participants belonged. And probably, if such exchanges of ministers were the rule rather than the exception, the majority in their congregations would never know the difference. The Presbyterian minister is obliged formally to profess a creed which, in part, many of his brethren openly repudiate. Some Congregational ministers freely profess the same creed, and others repudiate it in part, like many Presbyterians. Ministers in both denominations preach the gospel contained in the creed and the residue of the gospel which it fails to express. So far as any difference of belief is concerned, in a hundred pulpits it is being demonstrated every Sun-

day that the same ministers are as acceptable in one denomination as in another.

Federating the Societies Our New York correspondent was instructed to interview several ministers and laymen in the churches of the metropolis concerning the recommendations of the Committee of Nine to promote unity and economy of the benevolent work of Congregationalists. He reports that he was unable to find any laymen not connected with the societies who knew anything about these recommendations. The confessions of several of the ministers whose opinions are given on another page were therefore hardly needed as our justification for reprinting these recommendations. They deserve the attention of every Congregationalist who is enough interested in the work of the churches to give to any department of it. Apparently the first thing needed to promote the success of this work is an intelligent interest in it on the part of both ministers and people. This is more important than any kind of reorganization of societies, and must precede and accompany it or the result will be more unsatisfactory than present conditions. There is dissatisfaction enough to be a hindrance to giving, but there appears as yet a want of intelligent popular judgment as to what improvements can wisely be made. The Committee of Nine made its recommendations in response to what seemed to be a general demand for some changes in collecting and administering benevolences. Nearly all of its members are or have been connected officially with the societies and sought to promote the ends for which these societies exist. The question is before the churches, Are these recommendations desirable? If not, what other methods are to be considered? If none, let our churches accept the present situation, stop criticising and increase their gifts.

Christian Endeavor After Portland It may be safely said that since Feb. 1 the Christian Endeavor movement has strengthened itself and probably gained new friends. The young people of the city of Portland, where the twentieth anniversary celebration was held, received special impetus, and the general aftermath of the gathering was excellent. The action of the trustees relative to the international midsummer convention was notable and has been widely approved. In place of the great assembly, followed or preceded by many state meetings—some of which like Pennsylvania in 1900 excel in themselves the magnitude of religious conventions be-

fore the rise of Christian Endeavor—there are to be hereafter biennial gatherings. The coming international convention of Cincinnati will have no successor until 1903. The intervening year will be devoted to strengthening the state and county organizations. An effort will be made to have these unions conform to the international plan and utilize the alternate year for their own great meetings. Another feature which will commend itself is the announcement now made that the pledge is so far flexible and capable of modification that it may be adapted to the personal ideals of pastors, and that it is always subject to their approval. This may not be an altogether new policy, but it is certainly a new pronouncement. However long this understanding has obtained in the councils of the leaders many a perplexed but earnest minister has not until now known the real measure of the binding power of the pledge and model constitution upon his young people. Undoubtedly this version will help retain many organizations within the ranks of the society by modifying the stricter features of the pledge.

Flax Muller's Successor and His Romantic Career Scholars have been interested in the appointment of Dr. Joseph Wright as professor of comparative philology at Oxford in succession to the late Prof. Max Müller, to whom Dr. Wright had acted as deputy professor since 1891. The story of his career is not without romantic associations. Born at Windhill, a Yorkshire village, in 1855, he could neither read nor write at the age of fifteen. When the Franco-Prussian war broke out in 1870, he was determined to learn to read in order that he might follow the course of war as related in the newspapers. He taught himself the elements of Latin and Greek during his dinner hour and in the other intervals of his factory work, subsequently obtaining an appointment as junior master in an unpretending school. Thence he went to London University and afterwards to Heidelberg, tramping a great part of the way. He was then twenty-seven years of age. At the old Rhine city he toiled prodigiously, supporting himself by teaching, and in 1888 published a Middle High-German Primer and an old High-German Primer. Since then his linguistic achievements have been phenomenal, united with many important contributions to philological science. Latterly Dr. Wright's name has been identified with his monumental work, the Dictionary of English Dialects, which he initiated some years ago and hopes to complete in 1905.

The Death of an Apostle A recent death in England marks an interesting stage in the history of one of the small but widely scattered Christian denominations. The Catholic-Apostolic (often called Irvingite) Church was one of the manifestations of the reawakening religious life of Great Britain in the first half of the last century. Many of its chief supporters and leaders belonged to the London congregation ministered to by Edward Irving, and its character was profoundly influenced by his preaching of the imminent return of Christ, as well as

by the awakening dissatisfaction with the condition of the Christian churches. In this state of unrestful expectation the claim of a renewal of the gifts of tongues and of healing, originating independently in Scotland, and the appearance of the gift of prophecy in Irving's church led to the formation of a distinct Christian body. By the mouth of a prophet first one and then others, to the number of twelve, were designated and set apart as apostles, and in the subsequent regulation of the denomination the chief authority in matters of government, discipline and worship passed into their hands. One of these apostles soon left the body, but it was confidently expected that some, at least, of the others would survive until Christ should come. Now Mr. Valentine Woodhouse, the sole survivor of the eleven, has died, leaving no successor in the office. The body is thoroughly organized and widely distributed, being strongest in England and Prussia but represented in most of the great towns of Europe and America. But the loss of the apostolate must be a shock to the faith of some and seems to require an ultimate readjustment of faith and order.

Twelve Hundred Thousand Dollars for Foreign Missions

The union of the Free Church of Scotland with the United Presbyterian Church of the same country in October last, carrying with it the amalgamation of the two missionary societies, has already issued in the creation of a society of unusual strength and of widespread influence. By this federation the new society will now have a staff of nearly four hundred missionaries, including the zenana lady missionaries, with more than 34,000 native communicants. A resolution has just been adopted to make the sum of £250,000 as the first year's income, which will mean an increase of about one-fourth on the joint incomes of the two societies for the past year 1900. As a result of this notable union the United Free Church of Scotland Missionary Society will take the second or third place among the missionary organizations in Great Britain.

The Youngest of the Nations

The Japanese constitution was promulgated in 1889, and the first Diet was organized in December, 1890. The new Japan has therefore just completed its tenth year. A comprehensive and very interesting review of the decade from the pen of Rev. Dr. D. C. Greene, the senior missionary of the American Board in Japan, comes to us with the modest title, "Conditions under which missionary work has been carried on since 1883." The growth of the nation during that period and, especially, during the last ten years, in popular government, administration of laws, education, ethical standards and general intelligence is marvelous. Dr. Greene says that such progress "has never been seen elsewhere within the same short space of time in all the world's history." Steps have often been taken in enacting laws and establishing national policies which have caused alarm lest reaction against progress should triumph, and experiments have been tried which are natural to youth and inexperience. But the fact remains that Japan has within

the decade proved her right to and gained recognition as one of the great Powers. Two forces, Dr. Greene says, born of contact with Western nations, have been potent in producing this result. One is the conception of national unity, the other the conception of the value of the individual. Under the increasing influence of the latter of these the Japanese of today is living in a new world. He is realizing an increasing sense of responsibility to a personal God. We may expect that it will bring forth a deeper religious life, truer ethical ideas, a stronger sense of social responsibility, greater energy in labor and enlarged national wealth and strength. To the vision of faith the impact of Christianity on Japan is fraught with immense results of good to the world.

Methods of Missionary Administration

The suggestive editorial in the March *Missionary Review of the World*, stating some of the alleged defects of present methods of administering foreign missionary societies, is quite in harmony, in some of its recommendations, with the prophecies of Secretary Merriam of the Baptist Missionary Union, which were put forth in the January *Review of Reviews*. Complaints of autocratic power possessed by the missionary board officials are not uncommon among the missionaries on the field. Democracy and not autocracy certainly should be the type of government in mission administration as well as in everything else, and it is easy to see how a veteran worker on the field may justly contend that it may mean risk, if not ruin, to the work he is most concerned about, "to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee, who survey the field only from afar." Realizing this the Baptist Missionary Union is organizing advisory conferences of missionaries at its principal missions. The plan, to quote *The Standard*, "contemplates a larger use by the executive committee of the advice of the whole body of missionaries in a given mission; for independent action of the advisory conference when necessary; and the advisory action by each missionary conference on all important questions relating to the work on its field."

The Inauguration Ceremonies

William McKinley of Ohio and Theodore Roosevelt of New York were inaugurated President and Vice-President of the United States March 4, at noon. Mr. McKinley is the eighth President of the United States to be elected his own successor. But neither he nor any of his predecessors were ever sworn into office amid surroundings so elaborate and with ceremonies so formal as those which were witnessed in Washington last Monday. The Federal army, including a contingent of native Porto Ricans, United States marines, cadets from Annapolis, West Point, state militia and veterans of the Grand Army of the Republic, furnished the material for a military parade excelling anything seen in Washington since the Civil War. The reviewing stands, the decorations of the White House and Capitol were tastefully as well as expensively constructed. The

crowd of visitors never was larger, nor the ball in the Pension Office ever gayer, all of which is indicative of the prosperity which the country is enjoying, and the disposition of the Washington officials, executive and legislative, to spend generously the money which is flowing into the treasury. It also indicates a disposition to make our civic functions more formal and impressive, artists being called in to make the expenditure satisfactory from the æsthetic standpoint and thus to a degree educational as well as temporarily pleasing.

The President's Message

The inaugural message is brief. The President invokes the favor and guidance of Almighty God, bespeaks the co-operation of wise and patriotic men of all parties, rejoices that sectionalism has passed away, and asserts that there are some national problems "in the solution of which patriotism should exclude partisanship." "Magnifying their difficulties will not take them off our hands nor facilitate their adjustment. . . . They are obstructionists who despair and who would destroy confidence in the ability of our people to solve wisely and for civilization the mighty problems resting upon them," he said, and more of like tenor indicating that his optimism is as serene as ever in face of the perplexities of the Cuban and Philippine situation. Our course in China, he affirms, "while new to American life, has been in harmony with its true spirit and best traditions, and in dealing with the results our policy will be that of moderation and fairness." As to Cuba he reiterates the intention of the United States to live up to its pledge, but asserts also its right to insist on such conditions preceding our withdrawal as shall guarantee permanent, stable government in the island. As to the Philippines, accepting the authority recently conferred by Congress, he pledges that as fast as conditions permit he will establish local government and home rule. He contends that the number of Filipinos who welcome the United States is larger than of those who dispute its authority.

The Vice-President's Inaugural

Mr. Roosevelt, who comes to the office of Vice-President with a past career quite unlike that of any former incumbent and temperamental qualities which in theory should make his post far from pleasant, brings with him also a degree of popularity and the public's confidence which seldom have been the possession of vice-presidents. He, too, is an optimist, a buoyant, aggressive expansionist, who believes, as he said in his brief inaugural message, that

We belong to a young nation, already of giant strength, yet whose present strength is but a forecast of the power that is to come. We stand supreme in a continent, in a hemisphere. East and west we look across the two great oceans toward the larger world life in which, whether we will or not, we must take an ever increasing share. And as, keen-eyed, we gaze into the coming years, duties, new and old, rise thick and fast to confront us from within and from without. There is every reason why we should face these duties with a sober appreciation alike of their importance and of their difficulty. But there is also every reason for facing them with high-hearted resolution and eager and confident faith in our capacity to do them aright.

Very unlike his party chief in temperament, Mr. Roosevelt will, we venture to predict, be found loyal to the President and a valued adviser of the party. He did not seek the office he now holds. It sought him, and his inaugural shows that he has an adequate conception of the honor and dignity of his post. At the same time the public will not be surprised much if he now and then uses his influence to reform the procedure of a body altogether too much governed by precedent and alleged senatorial courtesies.

The Ultimatum of Congress to Cuba

The amendment to the Army Appropriation Bill reported unanimously by the Senate committee on relations with Cuba, which sets forth the terms to which the Cubans must conform "substantially" before the President is authorized by Congress to alter the present status, passed Congress last week in the form in which it came from the committee. The division was along party lines, only a few Republicans in the House and Senate refusing to accept the Administration's policy. Senator Hoar of Massachusetts, who opposes the most recent Philippine legislation, voted for the Cuban amendment. Congress insists that either as a part of the Cuban Constitution or in an ordinance appended thereto there shall be a definition of future relations substantially along these lines:

Cuba is never to enter into treaty with any foreign Power to do that which will impair the independence of Cuba, nor permit any Power to obtain by colonization or for military or naval purposes lodgment or control of any portion of the island.

Cuba is not to assume or contract any public debt, to provide interest upon and ultimately discharge which the revenues of the island, after defraying the current expenses, shall be inadequate.

Cuba shall consent that the United States may exercise the right to intervene for the preservation of Cuban independence, and for discharging obligations with respect to Cuba imposed by the Treaty of Paris on the United States.

All acts of the United States during military occupation are to be ratified.

Cuba is to execute and extend, where necessary, plans devised by the United States for the sanitation of the cities of the island.

The Isle of Pines shall be omitted from the proposed constitutional boundaries of Cuba, title thereto being left to future adjustment by treaty.

To enable the United States to maintain the independence of Cuba and to protect its people, as well as for its own defense, the government of Cuba is to sell or lease to the United States lands necessary for coaling or naval stations.

Cuba's Reply

Prior to the passage of the amendment above referred to by Congress, Governor-General Wood informed the Cuban Constitutional Convention that the United States would insist upon the above mentioned conditions. The Constitutional Convention, aware of this, in reply, adopted the following statement of Cuba's position:

Cuba will not make a treaty or agreement with any foreign Power which may compromise or limit the independence of Cuba; nor permit any Power, by colonization or otherwise, to secure a foothold, or authority, or right, over any portion of Cuba.

Cuba will not permit its territory to be used as a base of operations for war against the United States or against any foreign nation.

Cuba accepts in its entirety the Treaty of Paris and its obligations.

Cuba recognized as legally valid all acts of the military government during the period of occupation, also the rights arising out of them.

Cuba and the United States ought to regulate their commercial relations by means of a treaty based on reciprocity and with tendencies toward free trade.

No notice, it will be observed, is taken of the United States' attitude relative to contraction of debt by Cuba, or to the claim of the right of the United States to intervene and maintain an adequate government, or to the suggestion that a policy of sanitation be continued, or to the demand for the omission of the Isle of Pines, or to the coveted coaling and naval stations of the United States on Cuban soil.

The Outlook for the Future

Since the convention's reply Congress has formally acted, and with the President rests the execution of the policy laid down by Congress. Cubans in Havana to the number of 5,000 waited on Governor-General Wood last Sunday evening and presented a petition for him to forward to President McKinley, voicing their indorsement of the convention's position and urging him not to deny Cuban independence. Reports indicate a tense situation in Havana. Governor-General Wood in his reports to Washington officials is sanguine that the demands of the United States will be accepted *in toto* ultimately. Newspaper correspondents take a less optimistic view. Unquestionably there is an opening here for grave misunderstanding. The Cubans, having acknowledged that the United States of right may impose certain conditions, may come to see that all the conditions imposed are inevitable and for Cuba's best interests. The President, being empowered to obtain "substantially" certain conditions, may do so without bringing on a clash of arms. But at present the outlook is dark.

Autocratic Power in the Philippines

The Army Appropriation Bill, as it passed Congress, carried a rider, which embodies the latest wisdom of the Executive and Congress relative to the Philippines. The resolution, as originally introduced by Senator Spooner, vested all military, civil and judicial powers necessary to govern the Philippine Islands in the President of the United States until otherwise provided for by Congress, this power to be used for the establishment of civil government and for maintaining and protecting the inhabitants "in the free enjoyment of liberty, property and religion." When the rider came out of the fire of fierce debate, in which Senator Hoar of Massachusetts, Teller of Colorado joined with the Democratic senators in denouncing the autocratic power vested in the President and the Taft Commission which will carry out his policy, it had supplementary provisions, one calling for full reports to Congress of all legislative and judicial proceedings of the temporary government, another prohibiting the sale or leasing of public lands or the timber thereon or the mining rights therein, and another ordering that all franchises granted by the President and the commission shall only be granted when deemed indispensable for the interests of

the Filipinos and the temporary government, and even then terminate one year after the establishment of a permanent civil government. Senator Hoar fought for the adoption of these provisos respecting franchises, hoping to defeat, as he believed, the rapacious designs of American capitalists. For the law as a whole he has nothing but unmeasured condemnation, calling it "simple, undiluted, unchecked despotism." The authority given to the President by Congress is quite similar in scope to that given to Jefferson by Congress at the time of the Louisiana purchase. The Democratic opposition to the enactment of the measure last week was ineffective, whether owing to real, substantial agreement at heart with the Administration's policy, or whether to pressure from the Administration and promise of patronage, we cannot say as surely as some of our contemporaries seem to be able to. The New York *Tribune's* Washington correspondent frankly admits that some of the Southern senators were bought off.

The Abuse of Admiral Sampson

Men differ as to the correctness of Admiral Sampson's judgment in the matter of promotion from the ranks of men to hold positions in the navy, which positions, as he says, call, especially in times of peace, for conduct representative of other qualifications than mental ability and good character, in brief, for social graces. But there is little difference of opinion as to the infelicity of Admiral Sampson's choice of method of making his opinion known to Secretary of the Navy Long, even though he had the right to expect that his opinion would not become the property of the public. But no communication is sacred in these days of strife within the navy, of "yellow journalism," and of the public's itching desire for the fruits of intrusion upon privacy. However, after all is said in condemnation of Admiral Sampson's indiscretion that may be said justly, it remains as true as it ever was that he deserves better treatment from the American people than he has yet had from Congress in the matter of award of honor for service rendered in the Santiago campaign, and vastly better treatment from the American press and public than he has had during the days that have intervened since his indorsement of Gunner Morgan's application was made public. Much that has been said has been cruel, malicious, contemptible. In character, intellectual power, patriotism Admiral Sampson surpasses the average critic of his course. John Paul Jones, the naval hero of the Revolutionary War, so it happens, wrote to President Washington a letter in import very like that of Admiral Sampson to Secretary Long.

William T. Evarts The death of Hon. William M. Evarts, born Feb. 6, 1818, famous as a wit, orator, able occupant of high legislative and administrative offices, and chiefly because of his ability as a lawyer, removes from sight one who virtually concluded his public career when he left the United States Senate in 1891. In him mingled the best New England English and New York Dutch blood. His father, Jeremiah Ev-

arts, for many years was secretary of the American Board. But Mr. Evarts and most of his children claimed and claim the Protestant Episcopal Church as a church home, in which fact lies a lesson for Congregationalists. By his service and relative rank as counsel in the impeachment trial of Andrew Johnson, in the argument before the Geneva arbitration tribunal over claims growing out of the damage done to American shipping by British built cruisers in the Civil War, in the argument before the Electoral Commission of 1876, in the argument of the Beecher-Tilton case, Mr. Evarts's right to the title of ablest of American advocates of his day was made secure, and it will be as a great advocate that he will be longest remembered. As Attorney General of the United States (1868-69), and as Secretary of State (1877-81) in the notable Cabinet which President Hayes gathered about him, he of course filled the positions with ability and honor. But he was not a politician, even of the higher sort, nor yet a statesman. He believed thoroughly in the Republican party and in the United States, and when the call came served both with honor to party and nation as well as to himself. But his heart was in his profession, and honors won there pleased him most.

The Indiana Lynching

Colorado, Kansas, and now Indiana! A Negro, recently released from an insane asylum, who confessed his guilt as murderer of a young woman, was taken from jail in Terre Haute last week at the noon hour by a mob of 2,000 men undisguised and dragged through the streets to a pyre, where he was burned. His jailors did their duty and were wounded in the attempt to prevent the mob from reaching the man. The sheriff of the county interposed no force and since the affair has been the recipient of many congratulations because he did not attempt to. He miscalculated, and thus misinformed the governor of the state as to the strength of the mob, and when later the governor ordered the local militia to act it was too late. The gruesome details of this horror we are forced to omit. The state of public opinion in the North which the repetition of these brutal, passionate verdicts by mobs reveals is one that might well produce pessimism. Terre Haute is a city with all the essential apparatus of what we call Christian civilization. If passion, if force, if mob rule are to take the place of reason, of scrutiny of evidence and of the regular courts in our Northern towns, then the plea will seem juster and more forcible of those who say that before we as a people try to do good abroad we would better be good at home.

Capital Punishment and Whipping

The Connecticut legislature last week put an end to the chances of the bill repealing the death penalty in cases where it is now the maximum penalty. Massachusetts's legislature has yet to act on a bill of similar purport before it. Judge Simeon E. Baldwin of New Haven, a judge of the Supreme Court and a well-known Congregational layman, and other well-known citizens of Connecticut

are sponsors of a bill now before the state legislature which provides for the restoration, under certain conditions, of whipping as a mode of punishment of certain classes of offenders in that state, the contention being that the old method would be a deterrent to a greater degree than present modes and far more economical to the state. Proper provisions against cruelty, of course, are provided for in the bill. The introduction of such a bill by such sponsors is significant of a reaction which has larger scope and application. Fear of force and physical pain is deemed by these sponsors to be more effective with certain classes of offenders, such as wife-beaters and ravishers of women, in deterring from crime than fear of incarceration in prison.

London's Water Monopoly Defeated

An immense gain for the economic, social and ethical status of the citizens of the world's largest city will result from the overwhelming victory of the Progressive party in London's municipal election of last week, when the electors forgot for the time all divisions on imperial and national politics and banded together to destroy the monopoly in the control of water which has held London by the throat for so many years. Not only will municipal ownership of the metropolitan water supply follow, but many other extensions of municipal authority, so large is the Progressive majority in the County Council. London would now seem to be in line for reformatory legislation that will bring her nearer Glasgow, Birmingham and Manchester as a fit place for a man with modern standards of living and a limited income to live.

Opposition to the Coronation Oath

Opposition to further use of the coronation oath of sovereigns of Great Britain in its present form is taking shape, which the British Parliament must heed. The Parliament of the Dominion of Canada last week, after a debate of high order in which partisan, racial and religious differences of opinion were forgotten in the main, asserted its right to an opinion in the premises, and that opinion adverse to a continuation of a form of oath which unnecessarily offends the religious beliefs of loyal subjects of the British crown. The vote in the House of Commons stood 125 to 19. Premier Sir Wilfrid Laurier, a Roman Catholic, in a notable speech in favor of the action, expressed his clear recognition of the necessity that the sovereigns of Great Britain should be Protestants, and the futility of trying to alter that fact. He pointed out what splendid service Roman Catholics, like the late Lord Chief Justice Russell and Lord Cromer, the British representative in Egypt, had rendered and were rendering the crown. He affirmed that the root of the feeling which caused the formulation of the coronation oath in its present form was the determination of the people of England that they would not have the Pope to rule England. Speaking as a twentieth century Catholic, Sir Wilfrid Laurier denied all claim by Catholics that the Pope had authority in secular matters "in any shape or form."

Temperance Unity in Britain

The recent conference of British friends of temperance held at Manchester, at which a resolution was passed committing the representative men present to support of the positions reported by the minority of the last royal commission appointed to investigate the liquor traffic, was notable because it proved that at last the party of the Left and the Moderates have got together and that hereafter differences of opinion among temperance folk in Great Britain are not to prevent them from fighting shoulder to shoulder against the "trade" which so dominates the internal politics of the kingdom as to make its overthrow a prodigious task. Lady Henry Somerset, Sir Wilfred Lawson, the Bishop of Chichester and of Wakefield, and Lord Peel, who made the minority report above referred to, participated in the discussions; and the conference adjourned confident that a long step forward had been taken. The positions taken by the minority of the royal commission and indorsed by the conference are these: a reduction in the number of licensed houses; compensation ought to be made in some cases, as a matter of grace and expediency though not of right, for the extinction of license, but no compensation to be paid from the public rates, but from revenue drawn from the trade itself; authority should lie with the licensing commission to reduce licenses ultimately below a statutory maximum number and that without any compensation, the field being left clear then for any legislation; and lastly, at the end of a given period, a chance for direct popular control should be afforded. Hitherto it has seemed impossible to get the temperance reformers of the Left wing to agree on any form of compensation to excluded license holders. At last they have consented to be opportunists and not radicals on this matter. Such an outcome of such a conference in Great Britain inevitably, by contrast, suggests the riven condition of the temperance reform party in this country, and the desirability of a like willingness here to get together on a moderate platform.

The Delayed Revival

We have been looking here and there for signs of the revival which many hoped would be ushered in by the new century. We confess to some disappointment, at least as respects any general awakening throughout the country. From this church and that encouraging tidings reach us regarding quickening of Christians and the winning of outsiders. But two months of the new year have passed without any profound movement of the Spirit for which so many had been hoping and yearning. It is, of course, far too early to estimate the probable results of this winter's campaign. It may be, too, that the revival of the future, as Mr. Sheldon thinks, may come along ethical and practical lines, through a disposition established in the hearts of men "to do the things which Jesus commanded." And no revival of the old type could serve this generation unless it did issue in a purer ethical life throughout the community.

It is evident, too, that the movement in New York city, started by William Phil-

lips Hall, a devoted and able layman, himself exceptionally successful in winning men to Christ, has not impressed itself upon the country to any extent. With all respect for the energy and zeal with which it has been projected, it seemed to us from the start born too late to accomplish the special end in view. Six months at least of intelligent planning were needed if the initial weeks of the new century were to be utilized and signalized by the churches in the way suggested. Our English brethren, in the conduct of their Simultaneous Mission, have set us a good example of foresight in Christian aggressiveness. For more than a year plans were maturing and every detail thought out so that when the opening months of the new century came the churches were ready for the opportunity and understood just how they were to co-operate with their neighbors.

We doubt, also, whether American churches are disposed to follow the lead of a temporary and self-constituted organization managed chiefly by laymen. Ministers are perhaps unduly sensitive regarding the function of leadership, but it takes a layman of the caliber of D. L. Moody to bring into line the varying types of churches and ministers in which this country abounds, and sometimes he was not successful in effecting that result. If we had an organization similar to the Free Church Council in England, it would be far easier to initiate and carry on successfully a great gospel propaganda. Perhaps the newly organized Federation of Churches will move out into this sphere.

Meanwhile, it is no time for discouragement. Our most earnest men in the pulpit and the pews still carry on their hearts the burden of evangelizing this country. For a number of weeks the Presbyterian and Reformed ministers and church officers in New York city have been meeting weekly to consider and pray over the situation. They have just sent out through their executive committee an appeal, which we understand was written by Dr. Purves of the Fifth Avenue Church. It admonishes the clergy and Christian people of the city of New York lovingly and tenderly; it emphasizes the call of the new century, and the tremendous need that the people of God should gain a "deeper experience of spiritual realities in order to counteract the awful power of practical materialism." An increase in the number of services in the churches, undenominational gatherings and new means to reach the unchurched are suggested as possible phases of a forward movement; while the insistent modern claim that Christianity shall prove its reality in practical ways, in the uplifting of the degraded and the enforcement of righteous laws, is fully recognized.

This appeal, which bears the date of March 1, might well be duplicated in substance and spirit in any city of the land. It is no time for discouragement, for depreciating the amount of spiritual life already evident in so many forms, for bemoaning the spirit of worldliness which has crept into so many churches. To recognize frankly the situation is wise, to bring together the forces in every community that stand for the gospel of Christ is imperative, while prayer—earnest, continuous, importunate—must rise

weekly from every sanctuary, and daily from every Christian's closet, that God will make his church a power in the coming year and century. Then the revival will come. It must come.

A Study of the President

The American people delight in hero-worship; but they demand picturesque-ness in their heroes, and when this is the chief element that attracts them the ardor of their admiration quickly dies. The honor paid to Dewey and Hobson for their achievements was no more extravagant than the reasons for withdrawing it were unworthy. Just as soon as their worshippers came near enough to scrutinize them closely, finding them only human, they rudely took them down from the pedestals on which they had reverently placed them.

President McKinley has had no such tribute of popular enthusiasm as these two heroes. But he has for four years carried vastly greater responsibilities for all the people. No president of the United States since Lincoln has had to decide such momentous questions in critical times. He has stood unflinchingly during his whole administration exposed to the pitiless fire of criticism; and now as he enters on his second term of office the people are able by his deeds and words to judge with confidence the character of their chief magistrate.

The *March Atlantic* has a study of Mr. McKinley's first administration, written by Henry MacFarland, the Washington correspondent of the *Boston Herald*, a paper which has always freely criticised the President. The article is valuable as a review of his chief public acts, but it is especially interesting because it is the judgment of him as a man by a Christian gentleman who in the pursuit of his calling has for these four years had exceptional opportunities to know his life and motives.

First of all, the writer shows that Mr. McKinley is the people's President. He has been often accused of following popular sentiment, not leading it, of keeping his ear to the ground. At the same time and by the same judges he has been charged with carrying out his own policy without listening to their advice, on the plea of duty and destiny. In fact, he has lived near to the people, regarded them with genuine respect and registered the will of the majority, as sagaciously interpreted by a conscientious Christian. We venture to affirm that no man has done more than he to instruct the people in recent crises how to exercise their will in the direction of righteous government. And they have expressed their confidence in him by giving him a larger popular majority of votes in electing him to his second term than any other President has received.

Mr. McKinley has proved himself an administrator of great skill. No boast or assumption of power appears in any of his public documents. He has regarded Congress as associated with him in government, and treated its collective wisdom and patriotism as fully worthy of his confidence. And Congress has shown its appreciation of his confidence by conferring on him greater powers than have

ever been intrusted to any other President. None of his predecessors has had more harmonious relations or warmer friendships with the members in both houses representing all sections of the country. It is rare, indeed, that an opponent of his policy in public debate refers to him in terms other than those of personal respect. He has had his own way, and largely because even those who opposed it were persuaded that his motives were conscientious and his knowledge accurate.

Nor has this confidence been won at any cost of consistency or integrity. The President is always beset with importunities to appoint men to office, and it is impossible that he should know personally all those whom he selects. But when, taking them all in all, has this country been represented at home and abroad by officials of presidential appointment who in character and ability were more worthy of confidence than those of the present Administration? It would be invidious to name any one member of the Cabinet by way of illustration. In the extraordinary number of responsible positions to be filled, such as commissioners to draft the treaty with Spain, the members of the international court of arbitration, the governor generals of new territories, the commissions to the Philippines, the President has not only chosen fit men, but seems to have inspired them with a patriotism to undertake arduous labors requiring great self-sacrifices which are hardly appreciated by those whom they serve.

The relations of this country with foreign Powers have never been so influential as now. It is everywhere recognized as standing for humanity, liberty and progress toward higher moral standards. The President has not been eager to secure applause for himself in guiding our nation to its place of honorable leadership in these things. He has been more anxious for its success than for persuading the people that he has won success for them.

The President's personal character is unsullied. His home life is as beautiful as was that of Queen Victoria. He has always frankly avowed his Christian faith and has lived it honorably before men. This country is more fortunate than in its abounding prosperity in having such a tried and trusted chief executive just entering on a second term of office. The people need not grudge him the honor due to a great leader, wise and heroic in peace and war. They need not wait till his life is ended before offering him their loyal gratitude. He has proved himself worthy; and

A rose to the living is more
Than sumptuous wreaths to the dead.

An alumnus of Williams College, of the legal profession, is said to have instituted legal proceedings against the college in order to determine the legality or illegality of compulsory attendance at chapel. He believes that it is a violation of the rights of liberty in matters of religion guaranteed by the Constitution. Presidents Warren of Boston University and Capen of Tufts College, in interviews on the matter, claim that under the common law the clauses in college charters which permit the college authorities to govern their institutions as they see fit make it impossible for the student body or the public to shape

action in this matter. Full authority rests with the college officials.

Words With Our Readers

The Congregationalist has maintained for years a constantly increasing personal relation through correspondence with its readers. Many questions have been asked by them and answered by the editor, and some have been left unanswered for want of knowledge. But in all this correspondence there has been not a little of wider interest, which reveals inward questionings, hopes and faith, and which opens side-lights on topics curious, pathetic, amusing. In a measure it is possible to share this interchange of thought with a wider circle without disclosing the identity of those most nearly concerned or trespassing on the privacy of thought and feeling which always demands respect.

The editor will therefore try the experiment of holding a personal conversation with those of the readers of the paper who send to him brief questions or suggestions such as they would wish to express if they were in his office. Correspondence is invited with this end in view. It will be so treated as to preserve the element of privacy in the correspondence, while what may be of value to members of the wider circle will be shared with them.

Biblical Examples of Penitence

The men and women of the Bible were essentially like us. Human nature varies very little from age to age. In spite of their very different types of civilization and the fact that, in important particulars, none of them can have had the same outlook upon life or experience of it which we have, their joys and sorrows, loves and dislikes, hopes and fears, temptations and moral victories or falls must have been similar to our own. Therefore we gain benefit from the study of them.

If we consider them in reference to their consciousness of sin and their penitence for it, we cannot help perceiving that, with them as with us, every noble character, which valued and strove after self-consecration to God's service, was profoundly distressed, and often discouraged, by the sense of guilt. Penitence was the same thing then as now. It always must be the same. The occasions of it and the forms in which it manifests itself may vary. While equally sincere, it may be deeper and more overwhelming in some persons than in others. But in its nature and its workings, in its influence upon heart and life, it is unchanged.

If we study the most eminent examples of it in the Bible story, its characteristics are clear. Sincerity, simplicity, practicalness, promptness in exhibiting it in conduct, humility and the acknowledgment of helplessness against temptation without divine aid—these all are evident and impressive. Nothing in their experience justifies a superficial, nominal, merely formal repentance. Rather we are taught to search our hearts diligently and honestly that we may cast out every evil characteristic, with keen sorrow that it ever should have found entrance therein.

The Biblical penitents appreciated the solemnity of being on unloving terms

with God and by one's own fault. In most cases they made haste to call upon him for forgiveness and help. Here, too, our experience must reproduce theirs. Ceasing to make excuses, humbly confessing our sins with full appreciation both of their inherent peril to our souls and of the fact that they alienate us from our Father, honestly striving to reform what is amiss in our habits, we can only find peace, help and safety at the foot of the cross.

In Brief

A Kansas pastor prayed: "God bless our country and our sister nation." He was asking a blessing on Great Britain, but naturally the thoughts of his congregation turned to the saloon smasher, Mrs. Carrie Nation.

Never before have so many and so hearty letters been received at this office expressing appreciation of *The Congregationalist*, especially of the Christian World numbers, and never were such letters more highly valued.

President Harris said at the Amherst dinner last week that it matters little what is studied if the teacher is a good one. "I would rather study cabbages under a good biologist than classics under a pedant." This is a great half-truth.

The copyright on Mrs. Eddy's Science and Health and Key to the Scriptures and the very high price charged for the book are explained by Mrs. Eddy's statement that she is not its author but only a scribe, God being its author. Yet it is not often that all the profits of a book go to the scribe.

A noble Christian soldier passes away in the death, at East Northfield last Monday, of Major D. W. Whittle, so long associated with Mr. Moody in evangelistic work. For many months Major Whittle has been at the point of death, his disease being due in part to overwork and exposure in connection with the Y. M. C. A. efforts for our soldiers during the Spanish war. Next week we shall speak more extensively of his fruitful life.

Mark Twain's silence, after being convicted on his own terms of publishing groundless slanders of an American missionary in China, is, perhaps, more than most persons expected of him. He seems to have taken to heart this belated hint of the *Courant* of his own city, Hartford: "Even a very versatile humorist ought to know something about his subject, or else he ought to abstain from taking up serious subjects." In other words, "Read, Mark, learn and inwardly digest," but hereafter spare us your opinions till you have done this.

Dr. George A. Gordon is among the many victims of the prevailing epidemic, and yielding to the advice of his physician and the urgent solicitations of the Old South Church committee, he will not occupy his pulpit for six months. His Yale Lyman Beecher lectures, scheduled for this spring, will be postponed. Hosts of friends will rejoice to learn that there is no occasion for alarm. He has simply reached a point where he needs a long rest, and a devoted people insists that in the interests of future service of them and of the world he shall take it seasonably.

The Interior says that much of the success of the Congregational denomination in Chicago, "second to that of no other, has been due to the business foresight and spiritual consecration" of Dr. Goodwin. The remark is true, and gives occasion to say that ministers are too seldom credited with the combination of these two things. Dr. Goodwin left, we believe, little money that was his own. But he left to the churches the fruit of a business sagacity that would have amassed

a fortune if he had devoted his energies to that purpose. A fit epitaph for him would be, "As poor, yet making many rich."

The Methodist Book Committee at its recent annual meeting declared a dividend of \$50,000, which is distributed to needy and superannuated ministers, the widows of bishops and other pensioners of the Methodist Episcopal Church. But because of decreased receipts of the Book Concern, the salaries of the publishing agents, several bishops and editors of the *Advocate* were reduced from \$5,000 to \$4,750, and other salaries were cut down. The Book Concern is still a source of large revenue to the church, though its gross income has decreased about thirty per cent. during the last four years as compared with the same period preceding.

We regret that in a recent comment of ours on Mrs. Nation's crusade against the saloons of Kansas we did injustice to the clergymen of Wichita. Rev. H. E. Thayer, pastor of Plymouth Congregational Church, writes us that the "ministers of Wichita have taken high ground on the question of physical violence. Our ministerial association has pledged itself to resist and discourage all exhibitions of violence, and feels that persons resorting to such are hindrances to the cause of temperance. . . . We Kansas people have not yet lost our heads or our hearts." This statement is conclusive, and negatives the reports relative to Wichita which we have seen, in which the clergy were otherwise described.

College reunions in the large cities of the country during the winter months are increasing in number and importance. Aside from the delightful social features, they do much to maintain and extend interest in the old college home. Presidents surrender no small fraction of their time in order to visit these groups of enthusiastic alumni. Upon no one man do the success and usefulness of such reunions depend more than on the secretary, whose assiduous labors are too often unrecognized by those who profit greatly thereby. Such lack of appreciation is not, however, to be charged to the Amherst men in Boston, who took occasion, in connection with last week's notable banquet, to present the secretary of the local alumni association, Mr. Oliver B. Merrill, with a silver service in recognition of his long term of service, during which he has spared no effort to bind together in pleasant and profitable fellowship the sons of Amherst hereabouts. Mr. Merrill is well known in business circles as advertising manager of *The Congregationalist*.

No figure in connection with the ecclesiastical gatherings in this country during the last twenty years has been more familiar than the erect, soldierly form of Mr. John R. Beecroft, the gentlemanly representative of the Century Co., whose hymn-books it was his special duty to bring to the attention of the churches. We regret to be obliged to chronicle his death, last Saturday, after an operation on a fractured leg, from which he had suffered over two months. Mr. Beecroft was an Englishman by birth, but for the last twenty-five years had been one of the directors of the Century Co. and manager of its church music department, succeeding the late Dr. Charles S. Robinson as editor and compiler of their hymn and tune books. His business ability was matched by rare musical and critical gifts, which lifted him to high rank among hymnologists. He was the compiler of *In Excelis*, which is the last and generally recognized as the best of the hymn-books issued by the Century Co. An earnest Episcopalian and a warden of the church in Pelham Manor, N. Y., where he lived, he was a man of broad and deep Christian sympathies. He had hosts of friends in Congregational circles, who will mourn his death at the comparatively early age of fifty-three.

Pencilings

BY A PERIPATETIC

I had an interesting chat with Prince Kropotkin, the Russian anarchist and scientist now lecturing in Boston, the other morning relative to the religious conditions of the Russian empire, of which he knows somewhat, as he does of about everything else in contemporary history, for there are few more omnivorous minds seeing, hearing, thinking in the world today. He surprised me by saying that it was believed that at heart one-third of the population of Russia proper was Nonconformist or Dissenting. Outwardly fewer break away from the Orthodox Greek Church, and of course the official census shows no such departure from the state church. He tells me that up to about six years ago almost all of the Russians who went to Asiatic Russia voluntarily were Nonconformists, but of late more of the orthodox have been going. Little Russia, that formerly was exempt from the sects, now has many. Of all the sects, the strongest in numerical strength is one that more nearly corresponds to the Baptists of this country or England, who have grouped themselves somewhat organically around village churches in Little Russia and New Russia. These, while not believing in military service, nevertheless accept it if necessary, although finding many ways of evading it.

I asked the prince about the Doukhobors, of whom we in this country and Canada have heard something, owing to their emigration to Canada, and he told me that the 7,000 of them still left in the Caucasus region, where Russia sent them expecting them to die, are hoping soon to join the Canadian colony, and with them will probably go a very considerable number of Stundists. Of the Nonconformist population as a whole Prince Kropotkin speaks in the highest terms, their strict asceticism, communal type of life, large families, thrift and energy making them by far the best and wealthiest of the Russian peasantry. Of Tolstoi's excommunication he says there can be no doubt. He has seen the decree, or a copy of it, and it is amusing, he says, in its archaic language and thought. So far from affecting or worrying Tolstoi, he believes it will simply add to his contempt for the church.

I brought to Prince Kropotkin's attention the reports which are coming in from various sources of Russian kindness to Protestant missionaries in North China and Manchuria, and an apparent disposition to retain Protestant missions and missionaries under Russian authority, something quite contrary to the anticipation of Protestant missionary board officials. I asked him whether he thought it was a permanent policy. He shrugged his shoulders and replied that under an autocracy anything was possible and prophecy useless. If it conformed to what were conceived to be the best interests of Russia to permit Protestant or Roman Catholic missionaries to work in Manchuria or Northern Asia it would be permitted. If not, then not; and what was the rule today might not be tomorrow.

* * *

Mr. Frederic Harrison's lecture on Alfred the Great, which he delivered at Harvard University last week, and which he will give at other educational centers ere he returns to London, is a somewhat technical appraisal of the value of Alfred's service to English literature by his admirable translations from the Latin into the West Saxon speech, and as such it is more valuable for a student of English origins than for the ordinary hearer. But again and again during the lecture Mr. Harrison's own rare gifts as a literary critic and interpreter of human nature shine forth, and you are permitted to see why it is that he occupies so commanding a place in the circle of English men of letters.

The lecturer, also, by his apt quotations from Alfred's masterly prose, lets you see what a noble, spiritual force the early king was, and why, in Mr. Harrison's opinion, his translation of the *Meditations* of Boethius excels any subsequent translation, not excepting Chaucer's. The hymn of ascription to the deity, with which Alfred closed this Saxon version of the Italian philosopher, Mr. Harrison puts alongside of anything of Dante's or Milton's for its profound, searching, majestic style.

In and Around Boston

John Fiske at the Lowell Institute

The romantic story of the French occupation of Canada was the theme of the first four lectures in Mr. Fiske's course on New France and New England, now in progress at the Lowell Institute. Explorers and wood rangers, Jesuit priests and brave soldiers, governors from France and the *intendants* sent out to watch them passed in quick succession before the audience. The bold Champlain, Frontenac, who could out yell and out dance any Indian of the "Long House" and direct the policy of savage tribes by a wave of his hand, Père Marquette, whose religion transfigured his face and his life, and brave La Salle, whose career ended in a series of bitter misfortunes, were among the men characterized in short, crisp sentences.

The next lectures turned to New England, two being devoted to Salem witchcraft, with scenes scarcely less picturesque and unreal than those in the earlier lectures. The course will close with accounts of Duquesne and Ticonderoga, the Heights of Abraham and Pontiac. Mr. Fiske's wide grasp of the philosophy of history, his dry humor and power of setting forth important persons and essential details in a few vivid words make him a favorite with old and young, and all ages and classes are represented in his audiences. So great was the desire to hear him that, as in the case of Henry Drummond and a very few other Lowell Institute speakers, the course is being repeated afternoons.

The 253rd Monday Lecture

Dr. Joseph Cook was greeted with a large audience at the Monday noon lecture, which was the third in a series given under the auspices of the Evangelistic Association. The prelude dealt with the question of revivals, citing a widespread ignorance of the Scripture and ambushed Universalism as their chief obstacles. In the address Dr. Cook discussed the old-time query of the Constitution and the flag, announcing two well-known views which largely coincide with Senator Hoar. The next lecture is announced for March 25.

Adolescence and Religion

The speaker at the Ministers' Meeting on Monday was Prof. E. P. St. John of the Bible Normal College, Springfield. He urged special effort to meet boys upon their own ground, giving sympathy and counsel, using their crude ideals for high ends, and thus aiding in the period of readjustment. In Sunday schools the best work is accomplished by employing teachers of the opposite sex for both boys and girls. He announced that the Bible College is about to offer a correspondence course in these studies. An interesting question box followed the address.

Thirty-five Years of the Y. W. C. A.

At the thirty-fifth annual meeting, last Monday, the directors of this useful organization asked for funds to erect another building. The present accommodations on Berkeley Street are far too inadequate in view of the large number of young women who apply. The association received last year \$17,000 in legacies, \$7,000 of which came from the late Daniel S. Ford. Drs. Lorimer and Donald were among the speakers at the anniversary.

The Monarchy and the Free Churches of Britain

What May Be Expected in the Reign of Edward VII.

BY ALBERT DAWSON, ENGLISH EDITOR OF THE CONGREGATIONALIST

Now that the excitement attendant upon the passing of Queen Victoria and the accession of her successor has somewhat abated, it is interesting to look back upon the past few weeks and note some things that stand out with conspicuous clearness. The death of the Queen made a double revelation: it showed that high as was our estimate of Victoria she was an even greater Queen and a nobler woman than we had imagined; and that tragic event has also made evident that the British people are passionately devoted to the monarchical idea, even apart from our late sovereign lady's glorious personality.

Is it surprising that when the death of Victoria brought home to the nation as never before her greatness as a monarch and her noble qualities as a woman, it was stricken with an unparalleled grief? It is the old story of not fully realizing the value of our possessions until we have lost them. The past weeks have afforded impressive evidence of the genuine sorrow of the nation and its unanimous desire to show respect to a great memory. The aspect of the country at this time can never be forgotten by those who have witnessed it. On the day following the Queen's death the whole people spontaneously went into mourning, their somber garb representing not a merely conventional observance, but being the outward expression of an inward grief. Every man you met, whatever his station or means, wore a black tie, and many pathetic instances could be given of the shifts and sacrifices which poverty made in order to join in the universal testimony of respect.

The intense loyalty of the people of these realms to the throne during the past sixty years has, of course, largely been devotion to a person. Victoria's noble life and beneficent reign have naturally greatly strengthened allegiance to the monarchy. Still, without in the least detracting from her late Majesty's happy influence in this direction, it is only true to say that the British people as a whole are firmly wedded to the monarchical idea, irrespective of the qualities of the reigning sovereign. King or queen may so act as to either strengthen or weaken this bond, but our history shows that it is always there.

Republican friends may smile at our failing, if such it be, but in our hearts we love a hereditary monarchy, while our heads tell us that it is logically indefensible. We like to have a king or a queen, a crown and a scepter, and all the pomp and ceremony and gorgeous paraphernalia associated with them. And (let it be whispered!) one reason why our attachment to the throne waxes rather than wanes is that the republican form of government, as seen at work in other countries, does not, on the whole, appear to us to be vastly superior to that of a limited monarchy. Advantages and disadvantages there are in both methods, but we think we enjoy most of the sweets of democracy without relinquishing the

charm and glitter of a crown. This development of the national feeling is, of course, quite contrary to that which the philosophers of the past century predicted. Twenty and thirty years ago our debating societies were busy abolishing the monarchy; if any man were to talk in that strain today he would simply not be listened to. But we never lose sight of the fact that ours is a constitutional sovereignty. The prerogatives and functions of the crown are strictly defined, and if any monarch were foolish enough to attempt to go beyond them he would soon discover the temper of the nation.

It is in the spirit of the foregoing that Edward VII. has with unanimity and enthusiasm been welcomed to the throne. The nation has transferred its allegiance to Victoria's successor without reservation and without one discordant note being heard. On the whole, I think we are a common-sense people. When "the Prince of Wales" was a young man he was—well, a young man. He has now attained years of wisdom and discretion. He has always been a man of good heart, kindly nature and easy-going disposition. For many years past he has steadily advanced in public esteem. The spirit in which he has entered upon his reign excites unbounded admiration. He has already made it unmistakably evident that, while fully maintaining his kingly rights, his supreme desire is to govern well in accordance with the spirit of the people, to maintain the splendid traditions of the Victorian reign—"walk in my mother's footsteps," as he modestly and simply puts it—to seek the good of his subjects, and to make the wheels of state move easily.

In this endeavor the king will be well supported by his gracious consort. "The Princess of Wales" has always been a special favorite with us, and, but for the overshadowing personality of her mother-in-law, would ere this have been, what she is now becoming, the idol of the people. Queen Alexandra has many of the qualities which so endeared Victoria to us; she is kind-hearted, unobtrusive, her heart throbs with sympathy for the poor and needy, and she has, withal, a pensive touch which specially appeals to the wives and mothers of the country. Altogether the outlook at the commencement of the new reign is wholly bright and propitious. If all kings and queens were animated by the spirit of Victoria, Edward VII. and Alexandra, thrones would rest on an unshakable foundation and "divine right" would become a fact with a new significance.

What is the outlook of Nonconformity; what may the Free Churches expect under the new reign? The question may be easily and briefly answered, though perhaps not altogether satisfactorily to those most concerned. There are no more loyal subjects of the crown than those associated with the Free Churches of the country. Queen Victoria knew this and whenever she had an opportunity she showed marked attention alike to obscure

and representative Free Churchmen. Her father's favorite preacher and one of his most intimate friends was a Congregational minister, as was also one of the tutors of her children. John Brown, the Queen's favorite attendant, worshiped at a Congregational church in Windsor, and upon its minister her majesty bestowed many tokens of regard. At the Diamond Jubilee she consented to receive a deputation representing all the Free Churches of the country, and was specially gracious to them.

In this connection a characteristic little incident occurred. It had been arranged that Dr. Parker should read the address, but her Majesty, holding that those who do the work should enjoy whatever honor ensues, insisted upon the secretary reading the address. A few months before her death the Queen asked a Church of England clergyman in the Isle of Wight how he got on with the Nonconformists, adding, with a delightful touch of the girlish mischievousness which she never wholly lost, "You will have to get on with them in heaven, you know." Similarly Victoria's son and successor is known to be kindly disposed towards the Nonconformists, who form at least one half of his subjects, and he certainly has never shown any ecclesiastical preferences or prejudices.

On the other side much might be said. We live within a rigid constitution, which in its present form simply does not recognize the existence of Dissenters, to say nothing of conferring upon them any ecclesiastical status. The monarch personally may be very friendly towards Nonconformists, may show them courtesies and might desire to go further. But the law of the land hardly permits it. It is at just such times as the present that Dissenters realize their actual place in the state. In the great national religious services and ceremonies they have no part, and in only a few local joint memorial celebrations have they been permitted to share. At Westminster Abbey and St. Paul's on great occasions room is made for them as spectators, but never as participants. At the Jubilee celebrations, at the obsequies of the Queen and at the opening of Parliament dignitaries of the Church of England were much in evidence. But not a solitary Nonconformist was officially visible.

It will be precisely the same at the coronation. Rev. C. Silvester Horne wrote to the papers, respectfully urging that before the order of service at the Queen's funeral was unalterably fixed Free Church representatives should be invited to take audible part in the solemn national event, but the suggestion met with no response. The fact is, the whole country is enmeshed in a net of Anglicanism. It is the ecclesiastics who block the way, and, until they are either persuaded or forced to budge, Nonconformists, while enjoying equal civil rights, must continue to endure humiliating religious disabilities.

Disestablishment would, of course, at

once put an end to all this by placing all the religious communions upon an equal footing. But disestablishment seems just about as likely to be effected as communication with Mars, indeed rather less so. As an active force in the nation the disestablishment movement is practically dead. I may be rebuked for saying this, but you must accept it as the opinion of one whose business it is impartially to study current affairs. That religious equality will come, and probably at no very distant date, I firmly believe, but it will rather be along the line of a scheme of comprehension that does not involve the sacrifice of principle and conviction than in the form of disestablishment. When brought into prominence by such historic scenes as are now being enacted in our midst, the present anomalous position of Free Churchmen becomes so ludicrously unjust that one feels it cannot last much longer. Possibly one of the brightest features of the reign of King Edward VII. will be a proper recognition by the state of that half of the subjects of the realm who are now ecclesiastically ignored.

Old Bowen's Legacy *

BY EDWIN ASA DIX, AUTHOR OF "DEACON BRADBURY"

CHAPTER X. BEATEN DOWN

The winter months had come and gone. The cold had not asserted itself until late that year, and though sharp and keen for a while when it came had been interspersed with intervals of mild weather. This fact had favored the progress of Reed & Kemble's new brick store, the building of which had been vigorously pressed during the autumn, and its fitting up pushed rapidly with the coming of the cold. By the first of February the firm had relinquished the temporary quarters in which they had been doing business, and had moved into the new building, which stood with clean cut front, a well-built and ornamental feature of Felton's main street.

Bowen's legacy had by no means dropped out of the townspeople's remembrance, nor out of the thoughts of Lawyer Clark, busy man though he habitually was; but there had been no developments in this matter, although it was still a subject of general curiosity and conjecture, as well as of periodical conference by the committee.

On a windy day in March Mr. Clark met Miss Jewett in the street.

"I just saw rather an odd sight," she said, after they had exchanged greetings. "I was passing along that lane that runs from Wheeler's and Bowen's road to Garrett Coe's, you know."

"Yes?"

"And I saw Garrett sitting on a log with little Bruce and whittling him out a boat or something. They'd evidently happened to meet, and Garrett was willing to make friends."

"It was an odd sight," said the lawyer, struck with the circumstance. "Did he speak to you?"

"He looked up and nodded in a surly sort of way."

"My wife said she saw him a week or two ago. She was startled at the change

in him. Said he looked haggard and old and half sick. She felt sorry for him."

"He does look every one of those things. But I don't think I was startled at it, after all."

"How do you mean?"

"He's had a winter of hard labor and solitary confinement."

"That needn't do it. Coe's strong enough and hardy enough."

"He is, as far as work goes, though I imagine that double work and poor feeding don't do any man real good. But I think there's more than that in his case."

"You mean missing his wife and all that?"

"Garrett Coe has one trait, I think, that nobody knows much of, and that's a way of brooding. He broods all the time. Has done it for years. I had an uncle who used to do the same thing, or perhaps I'd never have noticed it. But I know it is in Garrett."

"We all brood sometimes, don't we?"

"This is different. This is a kind of brooding that's never done, that's always taking thoughts and working them over and over again and twisting them inside and out, and enlarging and distorting some and taking away from others, and never resting. It's a terrible trait."

"Why, do you know, I believe some people do have that habit," said Mr. Clark, greatly interested. "I never heard it dissected before, but, now you speak of it, I remember one or two instances in my own experience."

"We all do it now and then, as you said. But it isn't often that it gets a real fixed hold on us like that."

"Well, it'll do Coe good to brood a little."

"It may, or it may not," responded Miss Jewett. "It's never done him any good so far. He's grown moodier and moodier every year, and he's pored over his dislikes and resentments and animosities till he is a kind of monomaniac."

"I dare say you're right. You're a pretty keen observer, Miss Jewett," remarked the lawyer, admiringly.

"I don't think Garrett Coe's quite as black in reality as he's painted. That isn't saying he hasn't been bad enough."

"I never happened to hear what you thought of Mrs. Coe's leaving last fall," observed Mr. Clark.

"I never said much about it. Opinions about other people's doings, when the doings are done, don't help much, I find."

"Well, what did you think of it?—if I may ask the question."

"Wrong in principle, right in that particular case," promptly replied Miss Jewett. "Or if not exactly right, the very best thing she could have done. In fact, the only thing, as I see it. Sometimes a state of affairs gets really and truly unendurable, you know, and has no promise of ever mending."

"Best thing for both, do you mean?"

"I oughtn't to have said 'best.' It isn't quite the word I mean. Though today's little scene makes me think perhaps the word is usable, after all. The question all depends on this: Which way has Garrett Coe been moving, during these months—out, or in deeper? Has he possibly been brooding for the better, after all his brooding for the worse?"

"It's a mighty important question," said the lawyer, thoughtfully.

"Yes, it is. Nobody can aid him, though. That sort of thing works away by itself, and you can't influence it a feather-weight. But it's a vast sight better to have had something or other happen than to have things go on as they probably were; and that's why I'm glad Sally Coe left. And I haven't seen a more encouraging sight in a long while than the sight of that man whittling away beside his boy, this afternoon."

Mr. Clark was much impressed with this acute and striking view of the Coe affair. The thought that perhaps, during the long, silent winter months just past, a shunned and solitary soul had been working out its own salvation—or damnation; that aspiration had been struggling with desperation—and if here, then the more surely always and everywhere; that this man had been fighting, as it comes to many a man to fight sooner or later and single-handed, the battle of his life; and that they could only await the issue—all this powerfully seized and held the imagination and the broad sympathies of the thoughtful lawyer. He realized, too, the strength of Miss Jewett's theory that in Garrett Coe's case the battle had been salutarily forced by the decisive events of the autumn; that the man's skulking passions had thus at last been driven to come out into the open and wage fair life-and-death war—the fierce resulting mental turmoil giving no sign to the careless world outside, quick-eared though it was. He looked off in the direction of Coe's house with a certain kind of awe.

"How very little we know what is going on in our midst!" he mused aloud.

"How little indeed!" assented Miss Jewett. "My guess here may be the wildest improbability. But I've been feeling something of it all this winter."

"Oughtn't some one—oughtn't we to have"—He hesitated with a pang of self-reproach.

"No," she said, emphatically. "I don't think this is a case for anybody's intervention. Once in a while a man has to fight out his own fights."

"You wouldn't extend that generally, I hope, Miss Jewett?" he asked, doubtfully.

"Heaven forbid! What little good we can be or do to each other in this puzzling world let us be and do with all our might. But sometimes we've got to know when to be wise and stand aside."

"Well, we've all stood aside, stiffly enough; though I can't say that it came from meaning to be wise. Mr. Marshall has been up once or twice during the winter, he told me, and tried to see Coe, but he wouldn't let him in."

Miss Jewett laughed.

"Mr. Marshall is as good as gold," she said, kindly, "but Garrett would be likely to say that there are some places where the Bible and prayer won't go. I don't mean it irreverently. There's no religion in Garrett Coe and never's likely to be. But perhaps there is some healthy manhood, buried down deep, that's painfully struggling up. Who knows?"

"And you think that all this that's happened is giving it?"

"It's last chance. Yes. It's been caught midway for a good many years."

"And he was out there in the lane whittling a boat for Bruce?"

"Yes."

* Copyright, 1901, by Edwin Asa Dix.

"Let's hope he'll keep on whittling," said the lawyer, with impulsive heartiness.

"Amen," gravely responded Miss Jewett, as they separated.

Mr. Clark did not speak of this interview to any one except his wife. He felt that a general discussion of such a momentous matter—momentous as concerning the development of a man's inner self—was not fitting nor admissible. Miss Jewett had spoken with him as with an old and tried and trusted friend. She would speak with equal clearness and frankness to certain others, if the matter should come up, but not for town talk. In fact, in turning the matter over with his wife, the lawyer found himself far from optimistic as to the results of Garrett Coe's intensified introspection. Indeed, Miss Jewett herself had not been pronouncedly so. She had done no more than to express a hope—to hint at a possibility. And to Mr. Clark, on reflection, it seemed, if a possibility, certainly an improbability. He pictured Coe in his mind—the scowling, sullen brow, the grim mouth, the hard square jaw with its square-trimmed *chevaux-de-frise* of iron-gray beard, he heard the harsh, mirthless voice, he recalled the traits and cumulative acts that had made the man's name a hissing and a by-word in the village, and generously as he might hope that Coe would "keep on whittling" with his little boy, now for months a stranger to him, he could not feel that the incident gave much promise of ripening into better things. In fact, as the days went on, the subject gradually passed from his mind, engrossed as he was with other matters.

One of these matters, though a minor one, was some correspondence with a brother of his living in a southwestern state regarding Peter Merritt. Peter was not fully satisfied with his quarry work, and had come to Mr. Clark for guidance as to a change. The lawyer bethought himself of his brother, who had a small stock farm in southern Kentucky, and wrote to him regarding Peter. One or two letters had passed between them, and, the suggestion being taken up, it was arranged that Peter should go out in about two months. The routine and the absence of all independent volition in his quarry labor was proving irksome and unbearable. Even in the humble capacity of farmhand and man-of-all-work to old Simeon Bowen he had had latitude of action, for of late years Bowen had deputed much to his management, and in this Peter had found an unflinching, if lowly, joy. This life had been closed to him, and no similar one had offered itself. He was not one whom Mr. Pickering or his foreman could advance to clerical work, and, as the business was arranged, there were almost no other positions above the grade of workman. So Peter stayed on, working faithfully and uncomplainingly and earning good pay; but he was unhappy and ill at ease, and he gratefully welcomed Mr. Clark's successful effort to aid him in decisively shifting the scene.

In the lawyer's conversation with Miss Jewett one topic regarding Coe had been but momentarily touched upon, but it was for the farmer one of more import than they guessed. This was his unmis-

takable ill health, signs of which would have been visible to the most casual observer had the man ever gone where he was seen or encountered. His farm, though of poor soil and unfavorable location, or partly because of this, required the full working energies of at least two or three men. The scanty minimum of housework claimed more time and labor than he would have credited. His food, ill-assorted and imperfectly prepared, was very different from that to which he had been accustomed, and its unsuitableness had steadily told on him. In the late fall he had contracted a heavy cold, followed by a slight rheumatic fever. Save for four days he had kept obstinately at his work throughout the attack, but it had left him with an unaccustomed weakness, and he experienced frequent recurring twinges of pain. Above all, mental unrest, whether or not it was of the kind conjectured by Miss Jewett, preyed on him visibly and accentuated the effects arising from physical surroundings. He went about his work as usual, albeit with lessened energy; but the habitual frown on his brow was becoming less a forbidding scowl and more an indication of tremor and trouble.

In addition, monetary difficulties were thickening around him. He had sold but little produce. His four days' illness in bed had wrought damage among his live stock. He had no ready money. And in February, six months after his encounter in the post-office with Mr. Reed, had come a curt note from the latter, left at the house by a clerk, reminding him of the inexorable interest again falling due.

Coe had found the note on his doorstep, and over his baked apples and milk he sat and stared at it. It forced him to realize, as he had not realized before, how near to actual penury he was. Even without the mortgage, his barren and exhausted farm had long been proving a yearly diminishing asset, and he knew it would not sell even for the face of the incumbrance. In other words, it was practically Mr. Reed's already. Both of his cows had died; but even if they were alive, they would pass out of his hands with all the rest, for the instrument had been specially and rigorously drawn, in accordance with Mr. Reed's invariable stipulation, to constitute a chattel mortgage as well, and included not merely the land and buildings, but furniture, live stock and all other belongings not strictly personal, "upon or in any wise connected with said lands, tenements and hereditaments."

Little wonder if, at this time in his life, with all his vindictive buffetings of the world thus suddenly repaid him at once and with unsparing and remorseless compounding of interest, he should find himself facing new problems—or rather the one never old problem of his own relations with life and humankind.

And a little later came a new and crushing blow. A sudden melting of the snows on a steep hillside bordering his farm caused a small landslip, denuding almost completely the farm's most fertile slope and filling his bottom land with a chaos of wild strewn rocks and rubble. Coe surveyed the disaster stupidly. It meant literal ruin, as he well knew. Money and time, or the volunteered work of many, might redeem the lost land in small part;

but the instant and friendly offices which would have been proffered by the village to any other of its dwellers were no longer at his disposal, as he realized with a little, irrepressible gulp in his throat; and money was as little his as his neighbors' friendship. He stood there long that morning as in a daze; but his face seemed to soften rather than grow harder, and its dumb expression was not one of cursing but of chastisement and appeal.

CHAPTER XI. AS MAN TO MAN

"I jest kind o' feel as ef I'd ought to," Hiram Wheeler said.

"Well," responded his wife, doubtfully, "I wouldn't say anythin' t' keep ye back, Hiram. Mebbe some one hed ought to. But I can't think y'll git let in."

"I'm goin' over t' try, anyway," said the good old farmer, resolutely. "We've all let him alone too stiddy. Every one in Felton has. No man's as bad as we've treated Garrett Coe. He ain't pitch an' he ain't p'ison, an' I'm sick an' ashamed of havin' acted so harsh an' stand-offish all this winter."

"Well, y' know, pa, we've talked it over more than once, but when I git t' thinkin' of how ugly he acted thet day I took 'Vinie away, an' what he'd done t' her mother an' all, I jest can't see my way t' makin' it up."

"It's all so," answered her husband, his large, serene face losing for the moment its kindly look and his mellow voice sounding unwontedly severe. "There ain't nothin' c'n excuse some things he's done an' been. They're consider'ble, or you wouldn't harbor 'em up ag'inst him th' way y' hev. I never knew ye t' be so set ag'inst a person before, ma, as fur back's I c'n r'member."

There was no breath of blame in his tone, but rather implied praise, for Mrs. Wheeler was as large souled as her husband and, like him, was slow to anger and never one to nurse it.

"No, I don't know's I ever was," she assented. "But somehow, after th' way he talked an' acted to our 'Vinie thet day—still, mebbe you're right in wantin' t' go over, Hiram. I wouldn't be one t' say no. Thet landslip's jest turrible f'r him. I don't know what he'll do. An' there ain't many o' th' neighbors'll come near him, I'm afear'd. Mr. Marshall may, but like as not Garrett won't see him. He wouldn't see him when he's called b'fore. An' Nathan Bradbury'd 've been likely t' go a year ago, but he don't seem t' go much of anywheres sence thet church trouble. One o' th' best men thet ever breathed, too," she added, impulsively, "spite o' what happened. But as we was sayin', Hiram, I s'pose now's the time when Garrett wants help or a kind word ef he ever will, an' I don't say but thet y're right in goin' over an' offerin' it."

This little conversation occurred the morning after the catastrophe on Coe's farm, the results of which Mr. Wheeler had just seen at a distance from an accidental vantage point in the course of his own outdoor morning's work. 'Vinie was out and Bruce had gone to school. Mr. Wheeler had hurried in with his report, feeling momentarily increasing compunction for his deliberate holding aloof from his neighbor through so many months.

[To be continued.]

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A Century's Influence*

On the Poor Man's Chance of Livelihood

By REV. EDWARD M. CHAPMAN

"Anne Hurst was born at Witley, in Surrey; there she lived the whole period of a long life, and there she died. As soon as she was thought able to work, she went to service; there, before she was twenty, she married James Strudwick, who, like her own father, was a day-laborer. With this husband she lived a prolific, hard-working, contented wife somewhat more than fifty years. He worked more than threescore years on one farm; and his wages, summer and winter, were regularly a shilling a day. He never asked more, nor was offered less. They had between them seven children; and lived to see six daughters married, and three of them the mothers of sixteen children, all of whom were brought up . . . to be day-laborers. Strudwick continued to work till within seven days of his death; and at the age of fourscore, in 1787, he closed in peace a not inglorious life; for to the day of his death he never received a farthing in the way of parochial aid."

These "short and simple annals of the poor" are taken from Mrs. Bernard Bosanquet's summary of Sir Frederick Eden's work published in 1797, and containing the results of his painstaking inquiry into the conditions of British wage-earners in the last decade of the eighteenth century. The story of Anne Strudwick's seven years of widowhood is soon told. She was not popular among her neighbors because of her independence and pride; for, though bent with age and infirmity, she would accept no parish aid, and wrought almost to the last as weeder in a garden. Nothing could dissuade her either from having handles to her husband's coffin and a plate mentioning his age. More than this, she became grievously afraid of being a pauper, and "did suffer herself more than once, during the exacerbations of a fit of distempered despondency, peevishly (and perhaps petulantly) to exclaim that God Almighty, by suffering her to remain so long upon earth, seemed actually to have forgotten her."

Would James and Anne Strudwick have had a better chance of comfortable life, of decent provision for their seven children and a self-respecting death and burial in the half-century ending with 1894 than in that which ended with 1794, the year of Anne's death? Speaking for the agricultural laborer, whose wage is just sufficient to sustain life, Mr. Markham's Man with the Hoe would seem to answer, "No." So would Mr. John Davidson, speaking for the city clerk in his *Thirty Bob a Week*, or for the artisan in *A Northern Suburb*.

If misery is to be measured by the numbers who rise to sing of it, then we must admit at once that the lot of the Strudwicks was better than that of the latter-day laborer. But one or two things must be remembered. The Strudwicks

seem to have been rather above than below their neighbors in several particulars that tended to ameliorate their lot. They possessed a capital of character that kept their habits good—I could quote testimony to this effect if space permitted—and they were independent in a degree which those about them could neither understand nor willingly put up with. Furthermore, their comparative freedom was in marked contrast with the positive serfhood which in their day existed in certain regions of northern Britain, where miners were still transferable with the collieries and salt mines in which they worked.

We must not regard their lot, therefore, as representing the hardest which the laborer in field or mine was called upon to bear at the close of the eighteenth century. Nor was it harder than that of the factory laborer when, with the power loom, the spinning jenny and the development of the steam engine, wage-earners in factories began to multiply. The more closely we look at the condition of the wage-earner at the beginning of the century the more are we impressed by the disadvantage of his lot as compared with today. In Great Britain there was no protection against the abuse of child labor, and early in the century children were drafted from the workhouses and asylums of the great towns for a service in the mills of the north that was a practical slavery. Indeed, it was not until 1819 that Sir Robert Peel succeeded in passing a bill which provided that no child under nine should be employed in a cotton factory, and no young person under sixteen be allowed to work more than twelve hours a day, exclusive of meals.

In the United States the unsuccessful attempt of artisans in 1791 to procure a shorter day—their daily work then extending often through thirteen hours—is significant not only of their rightful discontent with the conditions under which they worked, but of the almost entire lack of sympathy on the part of the general public with their attempts at betterment. In 1825 again we find the ordinary wages of labor astonishingly low, while the attempts at organization were still treated by the public either with indifference or with that cruel prejudice which so often springs from an undefined fear.

Space does not suffice even to sketch the long struggle of the British trade-unions for the right to exist—a right which was denied them by the tyrannous Combination Law of 1800, and but grudgingly admitted by the more enlightened legislation which began in 1825 and continued at intervals during the succeeding half-century. Nor may we stop to note the progress of co-operative and profit-sharing schemes in England, the United States and continental Europe. Many of these have proved themselves to be impracticable, but they have none the less suggested and made possible vastly improved labor conditions.

But after all these have been enumerated the two factors which have most definitely entered into what I believe to be the increase in the wage-earner's chance in life still remain to be mentioned. They are the ideal of universal education, which has so largely influenced civilization during the last century, and the putting of the right of suffrage within every man's reach. Universal education stands—to quote Professor Nash's illuminating words—"for the conviction that permanent right is built upon capacity; that there is some capacity in every human being; and that steady, reverent attention can find it and bring it to the light."

Our progress toward a realization of this ideal is recognized in a general way in America; yet in the colonial period girls did not usually attend the public schools of Massachusetts. In 1776 Medford voted to let the master instruct girls for two hours after the boys were dismissed; and in 1789 girls were admitted to the public schools of Boston from April to October; but it was not until forty years later that even in Boston the schools were open to them throughout the year. Now the pupils in the schools and colleges of the country number over 10,700,000, while within the last thirty years the average child in public school has increased his period of training from three years to four and one-half.

The right of suffrage, not necessarily conferred unconditionally upon him, but put within his reach, gives every man the power to compel society to recognize and reckon with him. It lifts him out of the gulf of his oblivion; and there is always a chance for his livelihood so long as he is not forgotten. How far the wage-earner is from being forgotten today every newspaper goes to show. The agricultural laborer in America is perhaps least considered and has shared less generously in the increased wealth of the century than many of his brethren. But even he has a better chance to educate his children, vastly better facilities for travel, and greatly increased opportunities to inform himself as to what is going on in the world and what may offer him larger opportunity. He need never starve, nor often drudge quite so hopelessly as the Strudwicks did.

But today the labor question has ceased to be one of mere wages and a chance to earn them. Signs are not wanting that we were never so near as today to the fulfillment of Mr. A. S. Hewitt's prophecy that a time would come when capital would be so abundant and therefore so cheap that it would cease to be the master and become the servant of labor; and that labor would then no longer work for wages but for profits.

It is interesting to note in this connection that the Pennsylvania Railroad Company has recently determined to extend a pension system over the employees on all its lines; and that with the first day of the twentieth century Belgium inaug-

*The second in a series of five. The other three will consider *The Lot of the Dependent Classes*, *The Worth of Human Life*, *The Church's Sense of Responsibility*.

urated a national system of old age pensions for working men.

This is not to claim that the conditions surrounding the lot of the wage-earner yet approach the ideal. It is not to deny that education has increased the sensibility of the wage-earner out of proportion to the increase in his material comfort and so in many cases deepened his discontent. But it is to deny that the conscience of Christendom is as careless of the poor man's rights as it once was. And it is to claim that his general chance in life, as measured in terms of food, raiment and intellectual and spiritual culture, is distinctly greater than it was one hundred years ago.

Chicago and the Interior

Educators in Conference

The annual gathering of the National Educational Association of Superintendents has this week been in session in Chicago. While many of the subjects discussed were somewhat technical, others were of general interest, among the latter the question of setting aside from the funds of the organization \$1,000 annually in support of the reform in spelling. The vote against doing so was 105 to 77. The West was almost a unit against the reform. At the banquet Wednesday evening, in the Quadrangle Club of the university, given to the Association of American Universities, President Angell laid emphasis upon the need of special training for our consular service. Dean Briggs of Harvard spoke in favor of a three years' course in our colleges for the degree of A. B. President Harper said that he often advises a student to leave Chicago University in order that he may go where he can pursue special studies to better advantage.

Naturally a good deal of interest was felt in what Vice-President Brenner of Leland Stanford might say on Freedom of Speech in Universities. He denied that it had been limited in any way in the university which he represented. Freedom of speech is so universally enjoyed and so well defended that no one would think of denying it, least of all an educational institution. Yet he questions whether such liberty means that a professor is free to teach anything at any time and anywhere, to expose the university which he serves to the charge of partisanship, or to make "it the noisy tailpiece of a political party." He referred in no very complimentary terms to the report of a self-constituted committee on the university, and denied *in toto* that Mrs. Stanford had requested the removal of a certain professor from the faculty. He asked what is to be done when a professor has been braced up on one side only to find that he falls down immediately on another side.

Frederic Harrison Baptizes a Child

Mr. Frederic Harrison, author, lecturer and leader of the Positivists in London, who delivered, Feb. 22, before the Union League Club an oration on Washington, spoke on Sunday before the Society of Ethical Culture, and Monday baptized the child of Dr. and Mrs. M. Sahud in accordance with the rites of the Positivists. The rite, which does not differ in form from infant baptism in our churches, is called the First Sacrament, and though there are sponsors as in the English and other churches, the dedication was to humanity, and not to God. The service began and closed with a hymn. Mr. Harrison delivered a discourse on The Presentation of Infants, in which he took care to say that the rite is not an imitation of the rite of the church, but "as old as human society and as universal as the sense of brotherhood in human nature." Nor is it symbolical. Nor does it have in itself any value, but is a visible declaration that the

child is presented to the community in the hope and belief that it will be educated and trained to do its duty to the world. Harrison is a follower of Comte and has been his apostle in England. Positivism rejects the spiritual and transcendental, denies the existence of God, substitutes humanity in the place of deity and seeks to discharge present duty with no expectation of future reward. The closing hymn was as follows:

Hail to thee, hail to thee, child of humanity,
Pledge of affection and loved for all time;
Loving hands guard thee from sin and profanity,
Sow in thee seeds of a harvest sublime.

Heir of the blessings that mankind have won for thee,
Blessings achieved by their courage and skill,
Child of the present, what others have done for thee
Mayest thou excel by deeds loftier still.

Resignation of President Eaton

After fifteen years of service Dr. Edward D. Eaton has resigned the presidency of Beloit College and will leave the institution at the close of the present college year. He accepts the hearty and unanimous call of the church in Milford, Mass. Trustees, professors, students, friends of the college everywhere were a unit in efforts to dissuade him from taking this step. But he felt that in the present state of his health, and in view of the burdens



resting on a college president, it would be unwise for him to attempt to carry them longer. He is now leaving the college in a shape where another can take up his work with enthusiasm. In the pastorate he will have health and years of usefulness, for which in his present position he cannot hope. During his term of office the funds of the institution have increased about \$1,000,000. In administration he has been an ideal president, firm yet sympathetic, enjoying alike the confidence and affection of students and professors. The trustees were anxious that he should take an indefinite leave of absence, but, after carefully considering the problem, he decided that, both for his own sake as well as for that of the college, it would be better to sever relations. It is hoped that the \$150,000 needed to secure the \$200,000 offered by Dr. D. K. Pearsons will be obtained by Commencement.

It is with sincere sorrow that the West lends Dr. Eaton to the East. No man has occupied a more prominent position than he, or discharged its duties with more self-denial and ability. He has filled a place in educational and ecclesiastical circles here which will long remain vacant. We congratulate Milford and Massachusetts on the addition to their moral and spiritual force which the presence of President Eaton will give.

Resignation of Rev. H. T. Sell

After a successful four years' pastorate Rev. Mr. Sell has decided to leave the Covenant Church, Chicago, about the middle of

May. Under his leadership over 100 persons have been added to the church, and the Sunday school increased to more than 500. All debts have been paid, the house of worship put in excellent repair and all departments of work thoroughly organized. The church was reluctant to accept the resignation, and did so at last only at the repeated and urgent request of Mr. Sell.

Tributes to Dr. Goodwin

Sunday, Feb. 24, the Warren Avenue Church turned its morning service into a memorial service for Dr. Goodwin. This church was formerly a branch of the First Church and was put on its feet by gifts of about \$20,000 from members of that church. A very large proportion of the older members of the Warren Avenue Church were once attendants upon Dr. Goodwin's ministry. The Ministers' Meeting, Monday morning, was given up to reminiscences of Dr. Goodwin and to estimates of his character and work. President Fisk, Drs. Noble, Savage, Roy, Tomkins, Armstrong, Hitchcock, Fifield and Sturtevant bore testimony to his worth. Mr. McCord, who had been associated with him a year in parish work, referred to his uniform courtesy. Dr. Torrey of the Bible Institute recalled Dr. Goodwin's sympathy with Mr. Moody and the fact that it was in the First Church and from its pastor that Mr. Moody gave his first Bible readings and gained the courage to go out on the mission which took him round the world. It is to be hoped that the First Church will publish some suitable memorial of Dr. Goodwin's pastorate, a volume of his sermons and a biography.

Chicago, March 2.

FRANKLIN.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 1

Mrs. A. H. Johnson as leader read from the fourth chapter of Galatians. It was a special pleasure to have the presence of Mrs. Gammon of Tientsin. Born in China, a missionary daughter, Mary Stanley, she returned to that country as a missionary of W. B. M. I., and afterwards married Lieutenant Gammon, still however continuing to aid in the Board's work. She and her little daughter were sent away from Tientsin just in season to escape the siege. She spoke of the unconscious preparation which the native Christians had for their great trial, so large a proportion of whom stood the terrible test. One faithful Bible woman, reporting her last year of work, from May, 1899, to May, 1900, told of making 1,000 visits, many of which involved a walk of ten or fifteen miles. Wherever she went she established a Friday afternoon prayer meeting for the women. This useful woman sealed her work with her own life. At present Miss Mary Porter and Miss Gertrude Wyckoff are helping to hold the remnant in Tientsin, even carrying on school work. Mrs. Gammon looks forward with hope and courage to their speedy return to North China.

Mrs. Goldsburly, formerly of the Shansi Mission, brought with her a fellow-worker, Mrs. Williams, whom she welcomed ten years ago to her Shansi home. Mr. and Mrs. Williams were stationed at Taiku, and it will be remembered that Mr. Williams's name is one of the list in the "glorious army of martyrs." Mrs. Williams and her children were in this country during all the terrible period of uncertainty, clinging to the last straw of hope that their dear one was safe somewhere. Among those who met death she spoke especially of Miss Partridge, with her school of seventeen girls with unbound feet. There was a volume of pathos in the one sentence, "We do not know what has become of our native Christians," as she prayed that some one might be found to go to this region and learn the true condition of things; and this pathos was only equalled by the courageous confidence of her final word, "I intend to work for China."

The Home and Its Outlook

Daffodil

Who passes down the wintry street?
Hey, ho, daffodil!

A sudden flame of gold and sweet,
With sword of emerald girt so meet,
And golden gay from head to feet.

How are you here this wintry day?
Hey, ho, daffodil!

Your radiant fellows yet delay.
No windflower dances scarlet gay,
Nor crocus flame lights up the way.

What land of cloth o' gold and green,
Hey, ho, daffodil!
Cloth o' gold with the green between,
Was that you left but yestere'en
To light a gloomy world and mean?

King trumpeter to Flora queen,
Hey, ho, daffodil!
Blow, and the golden jousts begin.

—Katharine Tynan-Hinkson.

Remembering Birthdays In the journal of Louisa Alcott occurs this sad little record: "My birthday: thirty-six. Spent alone, writing hard. No presents but father's Tablets. I never seem to have many presents, as some do, though I give a good many. That is best, perhaps, and makes a gift very precious when it does come." This was like her brave, unselfish soul, but where were her friends? Why did they not remember? It requires more of an effort to keep in mind individual birthdays than to send tokens of friendship at Christmas, but is this not abundantly appreciated by the one who has been lovingly remembered by a gift, a flower or a letter? One busy woman of our acquaintance is dispensing a good deal of birthday happiness besides having reached a solution of the "Christmas problem." Her Christmas list had grown hopelessly long. With one courageous move she cast it aside and stopped all holiday presents except to the poor. Yet, not willing to deprive herself of the joy of giving to dear friends, she has adopted the plan of remembering their birthdays. With the help of a birthday book this is easy, and as the birthdays come one at a time it is possible to put special thought into each gift.

Considering the Strong There is another side to this pathetic little comment of Miss Alcott—the gifted, the beloved—a woman whom we should suppose, at first thought, to have been overwhelmed with favors. She was one of those strong spirits whose lot it is to give, not to receive; to support, not to lean; to cheer, not to complain; to help, not to be helped. Such brave, self-reliant ones command no sympathy, and often suffer from a loneliness which their friends little suspect. In secret they have their hours of weakness. They have moments of feeling hurt and neglected, and are often pathetically grateful for some little attention. More than the habitually weak they need, at times, expression of sympathy and tenderness. This little glimpse into Miss Alcott's life should teach us not to forget the strong among our friends. When they seem to us most prosperous, most self-sufficient, most sur-

rounded by love, their hearts may be longing for some token of remembrance.

The Well-to-do Father of a Daughter*

BY CLARA DILLINGHAM PIERSON

The father who had a boyhood of hard work, who was early thrown upon his own resources, who grew up with a clear knowledge of life's hardships, is quite apt to go to extremes when it becomes a question of shaping the lives of his own sons and daughters. If he has been successful he may expect and exact that his son shall early face hardship and prove his mettle. His daughter he will be more apt to shelter and indulge.

If he is a man to whom home is dear, to whom money is not the supreme consideration, and to whom womanhood is almost sacred, he will look forward to the time when his daughter shall return to his home, broadened and brightened by her college education, to be there as his daughter and the companion of his wife. The son will, of course, have his business or profession, which he has probably chosen for himself, but the parents will have—her.

Of late articles on the daughter in the home have appeared in such numbers that the writer of this feels it is time a word should be spoken on the other side. She does not venture to do so because she is very old or very wise, but because she has a certain understanding of the matter from the inside which, in the nature of things, cannot be vouchsafed to the most devoted father, and which may not occur to the mother who spent her girlhood in the different social conditions of twenty-five years ago. The writer's work has brought her in contact with young women of the class alluded to, both as co-workers and as pupils.

At first glance it seems almost disloyal for the daughter of a well-to-do family to wish to leave home for the life of a breadwinner. It seems almost heartless for her parents to suggest such a thing. The girl has been educated in such a way that she could support herself, "if it should ever become necessary." That is to say, she has the knowledge of languages, mathematics or music which would enable her to teach. Her father thinks he has provided against the possible emergency with great care. But—what is his business to him? How much does he care for his profession? Now that he does not have to labor for his daily bread, why does he not retire from the field while yet strong, and live quietly in the home?

Ask him these things and, after the dazed expression has faded from his face, he replies: "O, that is different! It is not at all necessary that my girl should be self-supporting. She will probably have a home of her own some day, and meanwhile she should help her mother."

He is devoted to his daughter. Of his son he is proud. Of her he is not only

proud but tender. He would say to her, as he longed to say to his wife when they began the struggle of life together in a four-room cottage: "Here is an easy home for you. Do the things that you most enjoy; see that my home is a bright and restful place, but have a good time." He has always wished that his wife need not have worked so hard in those early days. She did not seem to mind it, but it was not until the first gray hairs began to show around her temples that she really led a life of ease. Yet those were happy days. He remembers especially the night when he had the piano sent home. "Queer how some memories grip at a fellow's heart!" And he takes off his gold-rimmed eyeglasses and polishes them carefully with one corner of his fine handkerchief.

He is remembering many things—and he is forgetting a great deal. He is forgetting that his sweet young wife found cares light because she was the mistress of her own little home and felt herself supremely necessary to his happiness and the welfare of her children. The piano meant thrift, and it was purchased with hard-earned money, not simply the interest on some fortunate investment. They were doing their full share of the world's work when they were young and strong and ambitious. They were equal to their tasks, and the sense of power is sweet.

His son is to have the same character-forming experience of overcoming obstacles and growing stronger thereby. Is his daughter to be denied all this? Her school days have been full of purpose and she may find herself restless and vaguely dissatisfied when she leaves college to be "a daughter in the home." She finds competent servants there, and her mother is too young and active to wish to relegate authority to her. She does not feel that she is indispensable.

One of two things is very likely to happen—she is contented to be cared for and to spend her days as a society girl, or she will be increasingly unhappy. On the whole perhaps it is just as well for her to be unhappy. It would be the better symptom of the two and more apt finally to result in a useful life. The existence of a society girl in the average place, while it may be very bright and pleasant, does not as a rule precede the happiest and richest after life.

Action is the nature of all healthy young creatures, and purposeful action is the keenest and most wholesome of pleasure to a normal young woman. To feel herself necessary to the world-life is a girl's birthright. The young woman who has not that feeling is the one who, quite unconscious of any but the highest motives, becomes the wife of the first suitor who at all approaches her ideal. The better the young woman, the greater her danger in this way, for the greater is the risk of her marrying a man to reform him. She believes (for has he not told her so?) that she alone has the power to mold his life. So she tries and fails, as the more worldly wise would have foreseen she must fail. Such a marriage would have been impossible for her if she had not been aimless.

* Seventh in the series on The Father's Responsibilities.

The young woman who has a profession or a business which seems to her worthy of all her energy is leading a busy and satisfying life, from which she is not apt to be tempted by an unworthy suitor. She certainly does not fancy herself in love because she is restless and bored with the present state of things. She does not marry because she wants a protector when her father and mother are taken from her. She does not fear to face the world alone; she has done it and found it exhilarating. She has been a bread-winner from choice, and not as a victim of circumstances. It has been a privilege to her, not a necessity. Ruskin says something like this: "If you live for fee, then fee is your master and the lord of all fee, which is the devil. If you live for work, then work is your master and the lord of all work, which is God." She has worked for the love of it; the fee may have been spent, invested, or given in charity, it has been the material index of her ability and valuable as such. The real reward—earnestness, self-reliance, and happiness—has become part of her character forever.

If, after she has proved herself, she is needed in her father's home, she will bring to the administration of its affairs a clearer head, a ripper judgment, a greater executive ability, and also—if she has lived a boarding-house existence—a keener appreciation of home life. If she is really needed there, she will be content.

If, on the other hand, she leaves her work to become mistress of her own home, she goes to her husband qualified to be his friend and confidant in the broader affairs of life. She will never be a drag on him financially. When he talks to her about his business, she can understand him. She will know the value of money because she has earned money, and she has learned to live within her income. Between husband and wife there is sure to be a fuller community of interest, a firmer friendship and a closer partnership than would have been possible but for her experience of life outside a home. The warmest and sweetest love is made the more perfect and lasting by having under it such a foundation of real friendship and common sense; both are needed to make the ideal home. As a mother, too, the woman who has had the experience of making her own way in the world looks at life more understandingly. It means more to her and it will mean more to her children.

Therefore, O well-to-do father of a bright daughter, be careful how you spare her the very experiences which you covet for your son. No schooling which you can purchase for her will equal that of making her own way. It will preserve her from frivolity as nothing else can, and only enhance her enjoyment of wholesome pleasure. It will safeguard her whole after life, whether in prosperity or in adversity. It will be a sacrifice for you and for your wife, but it will pay you an hundred-fold as you watch the development of your girl's character under trial. You will be proud of her ability and enjoy her companionship as never before.

True friendship between man and man is infinite and immortal.—*Plato.*

Closet and Altar

With joy shall ye draw water out of the wells of salvation.

Observances have two uses for every soul. If the Lord is absent, it is by them that we seek him. If the Lord is present, it is by them that we meet him.—*Frederick Temple.*

We are always in danger of underrating ordinances and means of grace when we have them in abundance. Let us take heed to our own spirit in the use of sacred things. Often as we read the Bible, let us never read it without deep reverence. Often as we hear the name of Christ, let us never forget the one Mediator in whom is life. Even the manna that came down from heaven was at length scorned by Israel, as "light bread." It is an evil day with our souls when Christ is in the midst of us and yet, because of our familiarity with his name, is lightly esteemed.—*J. C. Ryle.*

The Spirit of Christ in the church is the oil in the lamp of its forms and ordinances. And that Spirit is the spirit of practical sympathy with Christ in the things he lived for, died for and cares for, the spirit which distinguishes the ready from the unready at his coming.—*James M. Whiton.*

Far from my thoughts, vain world, begone;
Let my religious hours alone;
Fain would mine eyes my Saviour see:
I wait a visit, Lord, from thee.

Blest Jesus, what delicious fare,
How sweet thine entertainments are:
Never did angels taste above
Redeeming grace, and dying love.

—*Isaac Watts.*

The courts of our God are the place where the trees of righteousness flourish. The waters of the sanctuary are the means appointed of God to cause his people to grow as willows by the water courses. Come to these wells of salvation, not to look at them only, but to draw water out of them.—*Thomas Boston.*

We may have the form of godliness without the power; but it is impossible to have the power without the form.—*Edward Payson.*

O God our Father, who art everywhere and always with thy children, help me especially to use all dedicated times and places with a reverent faith and hearty love, rejoicing in assurance of thy presence and the fellowship of saints on earth. In all observance of consecrated days may the assurance of thy love in Jesus Christ be my heart's joy. Let his life be my pattern, his teaching my meditation, his power and guidance my unfailing hope. Let every outward form and spoken word aid my devotion and may I wait before thee always with a thankful heart. Pardon my sins and help me to forgive. Lead me by thy Spirit into perfect service and pure communion of the blessed life with thee. For all these outward forms and fixed observances are shadows of thy presence. Thou art all love. Thou hast all power, and everywhere thy children rest in thee. Amen.

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rugged
strength
of
the
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Cocoanut Surprise.

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This is one of a series of one hundred recipes prepared by M. A. Rorer for Dunham's Cocoanut. Complete in a beautifully illustrated book—sent FREE.

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The Conversation Corner

A PLEASANT allusion to a Parisian donkey came in a recent letter from a former Cornerer, now studying in Europe, and temporarily at the French capital:

... The pension has a garden, a large one for a city house; my window looks out upon it. There are trees in the garden, a wall thickly covered with ivy, and, as sole inhabitant, a gray donkey, which wakens me in the morning by his palpitating bray. That proceeds from his disgust at being chased around by Joseph, the Alsatian servant, who thus exercises the prisoner of the garden. For the poor beast is merely an ornament and never leaves his little kingdom. No wonder he is melancholy; probably he has dyspepsia.

But there are donkeys and donkeys; the donkey belonging to the Paris pension is not the donkey in the picture. The latter belongs to a well-known missionary family in Tarsus, Asia Minor. I recognize the lady, and learn from the back of the photograph that the girls are our Corner members, that the boy is a Greek, and that the donkey is from Bagdad. They are at the entrance of one of the buildings of St. Paul's Institute—what an appropriate name for a Christian college at the birthplace of the great missionary apostle! Not receiving Jean C.'s letter about her "mount," I wrote to her brother in an American university for further information, and here it is.

My Dear Mr. Martin: ... In the first place, you must know that "Selim," the donkey in the picture, belongs to a distinguished family—is indeed an aristocrat of the bluest blood of donkeydom. His race is called the "Bagdad," after the famous city of the Arabian Nights. All the members of this race, as far as my observation goes, are white and enjoy a superiority over the donkeys of all other races. The Bagdad donkey deserves the respect paid to him by everybody in the Orient. He is the long-eared incarnation of genteel amiability, and his readiness to oblige is of the essence of a gentleman. He is almost as responsive to an order as a horse and far more gentle and quiet.

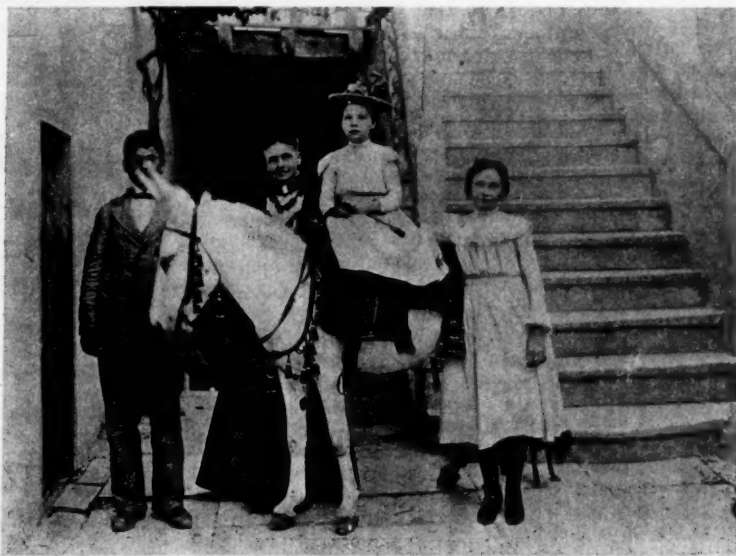
All these qualities make him an ideal companion for the little Fatimas and Mohammeds, and a favorite mount for Turks of both sexes. One of the commonest sights in the lanes that wind through the orange groves around the birthplace of St. Paul is that of some portly, bearded, turbaned Turk, with face as round and fat as a pudding, bobbing up and down on a crimson cushion-saddle, girted upon a little white beast that ambles along, almost concealed under the flapping yellow robes. The donkey is as universally used in Turkey as the horse in Arabia, the wheelbarrow in China or the jinrikisha in Japan.

Just as the white donkey of Bagdad shares the easy-going life of the cadi and the merchant, so the humbler gray or black one shares the drudging life of the snow-vendor, the water-carrier and the muleteer. In the city of the great tent-maker, if you go through the very narrow street which receives the road

from the white-shining Taurus mountains, you must flatten yourself like a lady-finger against the adobe houses on one side or the other, to escape being run down by a great troop of black donkeys that clatter by toward the Bazaar, each one laden with two big brown jugs, full of chaff and snow, and sprinkling with big drops the dusty street on each side of him. If you stroll along the banks of the Cydnus in the gray dawn, you will see many donkeys feeling their way into the stream until the greenish water reaches their bodies. Then they stop and brace themselves against the current, while their masters fill earthen jars and load each beast with six of them, three on a side.

At the great gate of the Khan you will see Brer Donkey in the strangest rôle of all. You will see an incoming caravan of big, looming, double-humped, Bactrian camels, laden with sesame or cotton, and led by a little donkey, straddled by a sunburnt muleteer who jerks the halter of the foremost camel, clacks his feet together under the donkey and sings some wild, melancholy song of the East. I have often wondered whether those big camels did not feel insulted at being led by a donkey.

The Greek boy in the picture is Dimitri.



He comes from a village in the wildest part of the Taurus mountains, called *Meden Keuy*—I stump you to pronounce that name! [And D. F. to spell it!—Mr. M.] It means "mineral village" because of the mining of silver, carried on there in much the same primitive fashion as in the days of the Romans. The Greeks in this wild, remote district are half barbaric, practicing many curious customs and speaking an odd dialect, but they show one trait linking them with their race of all times and places—a restless curiosity to learn "some new thing." Some of these mountain Greeks, like Dimitri, have been thus impelled to come to the American school in Tarsus, and there are no brighter pupils in the institution than they.

Yale University.

E. B. C.

This letter is long but extremely interesting and throws a side-light on Bible references. See Smith's Bible Dictionary (Vol. 1, p. 182) for notice of this Bagdad race, and Judges 5: 10 (also 10: 4 and 12: 14) for the "aristocratic" use of this animal which we think of only as a humble beast of burden. You will connect with this at once the triumphal entry of Jesus into Jerusalem as fulfilling the prophecy (Zech. 9: 9), "Thy King cometh, sitting on an ass's colt."

It would seem as though even the color

of the horses suitable for royalty had thus come down from the ancient East, for while writing this the morning paper brings the account of the "golden coach drawn by eight famous cream-colored Hanoverians," in which rode the new king and queen on their way to Westminster Palace to open Parliament. Cornerers, by the way, must be sure and read all about "Edward VII., by the grace of God King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Emperor of India." It was beautiful for him to give—in his accession address—the reason for his choice of that name rather than

... the name of Albert, which I inherit from my ever-to-be-lamented, great and wise father, who by universal consent is, I think deservedly, known by the name of "Albert the Good," and I desire that his name should stand alone.

It is understood that Queen Victoria wished this also, and she may have had in mind her own father, who would have been Edward VII., had he lived. We hope that the present King will imitate the three good Edwards, and not the others! As he is nearly sixty years old, please make a memorandum of his children and grandchildren, noting who will succeed him on the throne.

You will also be interested to compare the pomp and magnificence of these London ceremonials with the dignified but simple inauguration of our President at Washington. These boys are interested in the inauguration surely!

Dear Mr. Martin: I wish to belong to the Conversation Corner. I am eleven years old and in the 6th grade. My sister who is in Drury College is a member. [Yes, I remember her.—Mr. M.] I have a kitten. He is named after William McKinley. He is half gray and half maltese. I am glad that those children of the North have such a nice home.

Kidder, Mo.

GEORGE C.

Dear Mr. Martin: I would like to be a Cornerer. I have a cat whose name is William McKinley. He weighs over twelve pounds and has lived to see two presidential elections. Last summer he caught a great many red squirrels, mice and rabbits. I think he is both handsome and remarkable.

Chesterville, Me.

LESTER K.

Dear Mr. Martin: Do you want to hear about our Teddy? We think he is the most wonderful cat in the world. He is black with a white spot under his chin, and his tail tipped with white. He was named after our new Vice President. He sits beside Marion at the table with a napkin around his neck and waits patiently until he is served. He is especially fond of Spanish cream, custards and ice cream, and mamma says he is as fond of fudge as college girls are. Marion dresses him up like a baby and takes him to ride in her doll carriage.

Winchester, N. H.

FREMONT R.

Mr. Martin

The Greatest Week in History*

XI. The Prophet Sentenced

BY REV. A. E. DUNNING

The judicial trial of Jesus was the climax of the collision between the kingdom of God and human society. It was the mission of the Messiah to set forth the principles of the kingdom, or, as he said, to bear witness to the truth. Love to God and love to men, the free surrender of self for the larger good—these are the characteristics of the kingdom. They were the heart of the law of Moses. In the abstract the Jews honored them. Devout ones had them written in a little scroll and wore it fastened to their foreheads. But Jesus came to fulfill and apply the law, and that involved a crucifixion of self which they abhorred. As an alternative, the only one he offered to them, they crucified him. The formal condemnation of the Son of Man was three-fold. There was pronounced on him:

1. *The theological sentence.* The Jews killed Jesus. That is one of the two supreme facts in the gospels. The other fact is his resurrection. The chief priests and elders killed him conscientiously. This was clearly shown in the last lesson. They saw no other way to save their nation. They killed him because they saw that his doctrine, if it should prevail, would destroy their religious system. They condemned him because of his theology. His doctrine of God, of the temple, of the priest's office, of the Messiah, of the Sabbath, of religious rites and ceremonies, opposed theirs. They supposed they were abolishing his teaching by putting him to death. They looked with contempt on his preaching of duty and destiny. They thought they understood the one and could control the other. His saying was incomprehensible to them—that he was the stone which would break them if they fell against it, but would grind them to dust if it fell against them. But they knew that the saying was aimed at them and they fell against that stone without fear. They saw him as a blasphemer and unanimously declared him worthy of death.

2. *The civil sentence.* The Jewish Sanhedrin, which represented the authority of the nation, went to the Roman governor to get their sentence confirmed, because they must. To Pilate their complaint was of no consequence. He seems not to have heard of Jesus. The Roman court was at Cesarea, which Jesus never visited. Pilate went to Jerusalem when official duty compelled him, but he lived at Cesarea. He refused to try Jesus until he was compelled to by the Jews preferring a formal charge of treason against him. They were consciously lying, but they knew no other way to get their sentence executed. The gospel narratives bring out with the greatest emphasis the acquittal of Jesus of any civil crime before the Roman tribunal. Pilate examined him concerning the charge against him, and then formally declared him innocent. When he found the Jews only the more insistent he sent Jesus to Herod, who also acquitted him and sent

him back to Pilate. He tried another scheme, proposing an official pardon for him. When this failed he scourged him to placate the Jews, hoping they would consent to his release. Then he appealed to their pity by asking them to look at the sufferer. It was only when they threatened to complain of Pilate to Cæsar as a traitor, thus endangering his office, that he yielded and pronounced sentence of death. Pilate sacrificed Roman justice to save himself. He probably was assured that Jesus would be killed by the Jews if he should be released into their hands. Pilate's act was only a supplement to the crime committed in the court of the high priest.

3. *The social sentence.* Society's verdict on the principles of the kingdom of God as represented by the Christ is more appalling than that of either the Jewish or the Roman court. To all who saw him that fateful night he exhibited the spirit of love to God and to men. And no other historic narrative approaches this in bringing into view the beast in men in the condemning presence of innocence and righteousness. The fate of the pagan priestess in Kingsley's *Hypatia*, as drawn by his imagination, resembles it. Before Annas, an official, unrebuked by the court, struck Jesus with his hand. The judges of the highest Jewish court, after formally pronouncing judgment on him, blindfolded him, spit on him, smote him and mocked him. The governor of the province to which he belonged played with him as with a clown, and sent him back to Pilate amid the shouts of laughter of his attendants. The soldiers of Pilate, after having heard him officially declared innocent, insulted and tormented him with every low device they could invent, while angry Jews stood by with savage delight, shouting, "Crucify him"; and the multitudes, led by their rulers, joined in the cry. To us, looking back through the centuries, the deed seems the deliberate murder of the Son of God, the most colossal crime in history. But to them Jesus was a young rabbi, a wonder-worker indeed, but one who sacrificed himself to his chimerical ideas of men's duty to do good to others. They assented to his death as necessary and soon forgot it.

Thus the kingdom of God, which is the authority of Jesus within and over the individual life, came into collision with organized religion, government, society, and was crushed by these great human forces.

What came of that disaster? Jesus

rose from the dead. Yet his resurrection at the time attracted even less attention than his death. The crucifixion of Jesus is found in no official record, though it seems never to have been questioned. And the resurrection is attested only by the somewhat confused accounts of a few of his disciples. Yet the kingdom of God receives the homage of the ruling forces of the world today. The risen Jesus stands as the ideal of the nations that control mankind. Pilate gazed on him, a prisoner, bearing the marks of the maltreatment of men, bound and helpless, and asked him in astonishment, "Art thou a king?" Society then would never have dreamed of challenging Cæsar with that question. But today society stands before men sitting on thrones as great as that of Cæsar, and seeing them bow to the demands of peoples they profess to rule, asks them, with Pilate's own intonation of wonder, "Art thou a king?" But no sane man questions the royalty of Jesus Christ; while ever-increasing multitudes find their own royalty in rendering loving obedience to him as the King of kings.

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Coffee Cost

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BEWARE OF IMITATIONS

* The Sunday School Lesson for March 17. Text, Luke 23: 1-25; Matt. 27: 11-31; Mark 15: 1-20; John 18: 28-19: 16. International Lesson, Jesus and Pilate.

The Literature of the Day

A Negro on His Race

One of the most significant books of the season is *The American Negro*,* by W. H. Thomas, himself a colored man who has made his way up to a position of importance and influence. It is an elaborate study of the colored race in this country, their characteristics, condition, opportunities and prospects. It is written vigorously and is vivid in its presentation of facts. It also offers sensible suggestions for the amelioration of the evils which it points out.

No more severe exposure of the faults and weaknesses of the black race ever can have been made. The author knows his people through and through and frankly terms them degraded and depraved, ignorant, stolid, shallow, lazy, unchaste, thievish, with no regard for truth and no conception of what religion really is. He admits many individual exceptions but insists upon the rule. So far the facts cited, based upon his observations and notes during thirty years, and confirmed by the testimony of many others before him, justify his conclusions. Moreover, he declares that most of the educational and religious work done for the blacks since the Civil War has been in vain, and that the results are so superficial as to be of little permanent value. But as to this there is a difference of opinion. He is not hopeless of a better future, but believes that much less has yet been accomplished, and that the task in hand is much more weighty, than is commonly believed by those who seem well informed and have discussed the subject.

He regards the Negro as not only morally debased but also as hardly having enough of character to supply a foundation upon which to try to build. The picture which he draws is one of awful depravity, almost hopeless in its corruption. He also declares that the Negro mentally has little conception of intelligent reflection, comparison and judgment, assumes familiarity with the mere terminology of a subject to be full knowledge, and is so audaciously egotistical that he mistakes his utter shallowness for wisdom. Mr. Thomas does not believe in co-race education as yet, although he praises Berea College warmly as the only exception to the practical worthlessness of the Southern schools and colleges for the colored people. Industrially, also, he regards the Negroes as incapable workers who fail in general to attain high proficiency. He offers much evidence throughout in support of his opinion.

We do not think that he gives sufficient credit to the exceptions, however, and certainly he sometimes warms up for a moment to the brighter, better side of the Negro character and contradicts some of his previous statements flatly. Every careful reader will notice instances. But undeniably his position, even if overdrawn here or there, is true as a whole. Special interest therefore attaches to his remedial suggestions. For the moral upbuilding of his race he looks chiefly to the establishment of more homes in the true sense of the term, and he urges the

Southern whites, especially the women, to exert that influence, to which the colored people still are so yielding, in this direction. For its industrial development he proposes a scheme for extensive land purchase and the opening up of small farms, which seems practicable, economical and promising. It would go far towards counteracting the overcrowding of towns and toward creating individual homes.

As for education, he urges thoroughness in teaching the fundamentals, and with much less attention to the classics and other higher departments of learning, and favors careful industrial training. Why he should condemn the results thus far attained so sweepingly, and have no good word for such institutions as Tuskegee, Atlanta, and others of their quality, we fail to understand. Evidently he is as deliberate as he is wholesale in his condemnation, but we cannot help doubting his judgment here. With what he has to say about the duty of the Negro to stay in this country instead of emigrating to Liberia or elsewhere all wise readers will agree. Moreover, his discussion of the political and social status of his race, alike present and future, is remarkably temperate and wise.

The author is a real friend to his people and, although many among them may be irritated by his unflinching exposure of their defects, all who are truly enlightened, and there are many such, will admit the substantial truth of his words. His volume, in spite of some lack of self-consistency, is uncommonly clear, forcible, thoughtful and well-written, and, indeed, a statesmanlike piece of work. To whites and blacks alike it ought to serve as a solemn admonition and appeal. It does a thankless but necessary task in a timely, impressive manner, and, although we believe that it dwells somewhat disproportionately upon the darker side of the picture, its warning certainly is needed abundantly.

The Expulsion of France

What Francis Parkman has described in several volumes, rendering himself famous by the brilliancy of his record, Mr. A. G. Bradley has narrated in one, *The Fight with France for North America*.* Necessarily an outline rather than a detailed study, the work nevertheless tells its story not merely with sufficient fullness to make a fairly self-consistent and satisfactory account, but also with unusual picturesqueness and zest. As a general, bird's-eye view of the long, fierce struggle it deserves high praise.

How nearly the French came to being the masters of North America is not commonly appreciated. The effects of their supremacy upon that which is now the United States of course can only be imagined, but it is sufficiently evident that French civilization, had it endured long enough to make its mark, would have made our country very different, and in most modern eyes very much less attractive, than it is. Great Britain

was amazingly sluggish in comprehending her risk of losing her supremacy here and equally weak in her efforts to maintain it. Thanks to one or two men mainly, Wolfe in particular, she succeeded.

Mr. Bradley has outlined skillfully the rival pioneer endeavors of the two nations to pre-empt the North and West, the gradual success of the French at first, the long apathy of the American settlers outside of New England, the rallying of the British energies at last for a supreme effort and the responsive activity of the French, and the final success of the former at Quebec and elsewhere. His picture is clear, well proportioned and convincing. The comparative pettiness of the whole struggle in everything but the interests at stake strikes one forcibly. The record is one of the movements of half-numbered giants, only partly comprehending what they wanted and ordinarily striking feebly at each other and without much resolute following up of advantages gained. The differences between the warfare of that day and this are made very plain.

Some significant corrections of common misunderstandings are offered. General Braddock is shown to have been less obtuse and independent of colonial suggestion than he usually is alleged to have been. The expulsion of the Acadians is explained so that its inevitableness is seen and the comparative humanity of its execution is indicated. One pities the Acadians more rather than less but ceases to blame the English severely. Really the French were responsible for its necessity. Mr. Bradley also has done useful service in portraying so clearly the obstacles with which the British and colonial officials had to contend in the indifference of the colonists outside of New England to the common peril and the willingness to allow others to suffer rather than contribute to the public defense.

His representations of individuals add much to the charm of his volume. Braddock, Washington, Amherst, Bradstreet, Johnson, Rogers, Montcalm, Wolfe and the others move through his pages with a naturalness and energy evidently true to life and not often represented more vividly in print. Moreover, the Indian nature and customs are depicted with similar fidelity. The general impressions left by the volume appear to be well substantiated and its interest never flags. As a popular and at the same time scholarly study of its fascinating subject, it is a decided success.

The Encyclopaedia Biblica*

This is the second volume, E—K. The first came out a year and a half ago. Drs. Cheyne and Black have continued their able editorial supervision. Among other contributors of special articles are the late Dr. A. B. Bruce, W. Robertson Smith, Max Müller and Drs. Davidson, Kennedy, Abbott, George Adam Smith, Hogg, M'Lean, Driver, Cave, Addis and

* Macmillan Co. \$2.00.

* E. P. Dutton & Co. \$5.00.

* Macmillan Co. \$5.00.

Bennett, of British scholars, Professors Toy, Francis Brown, G. F. Moore, Jastrow and Dr. E. P. Gould, of American, and among representatives of the learning of the Continent, Professors Tiele, Kautsch, Gute, Soden, Wellhausen, Budde, Gautier and Nöldeke.

It represents the advanced school of Biblical criticism. For example, Professor Schmiedel, of Zurich, in his elaborate article on the Gospels reaches the conclusions that the resurrection is incredible, that Jesus was "a completely human being," having the divine in him "only in the form in which it is capable of being found in a man," and that he worked no miracles. The late Dr. Bruce, author of the article on Jesus, is less radical, yet leaves the impression of evasiveness as to some points, *e. g.*, miracles and the resurrection. He certainly did not hold firmly and frankly to the usual belief of the church or, apparently, to its opposite.

The volume is acutely scholarly and is adapted for special students rather than for the general Christian public. Much of it calls for a considerable familiarity with the character and history of modern Biblical criticism in order to be useful, or even intelligible. Those who are competent to use it, the real experts in its line of work, will give it high praise for the clear, terse and comprehensive fashion of its statements. It is printed handsomely and includes a number of excellent maps.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Scientific Evidences of Revealed Religion. By Rev. C. W. Shields, D. D., LL. D. pp. 259. Charles Scribner's Sons. \$1.50.

The Bishop Paddock lectures for 1900 at the General Theological Seminary (Episcopal), New York. They discuss the nature and value of scientific evidence in general and then take up astronomy, geology and anthropology in detail, with additional chapters on Bishop Butler's contribution to the Christian Evidences, the Alleged Scientific Errors of the Bible, the Mythical Theory of Revealed Religion and the Historical Evidence of Revealed Religion. The author is exceedingly conservative and disputes stoutly most of the claims of the higher critics. He exhibits much learning and ability but seems to depend less on the latest scientists and their views than on those of a score or more of years ago. He rightly insists that the evolutionary theory, if accepted, does not militate against Christianity. His plea for Bishop Butler as a scientific philosopher and pioneer is a fine tribute. He argues against the theory that there are scientific errors in the Bible, and regards the mythical theory as the most dangerous present form of unbelief. The book is a sturdy defense of the conservative position and shows that much can be said with reason upon that side.

Comforting Thoughts from H. W. Beecher. Compiled by Irene H. Ovington. pp. 153. Fords, Howard & Hulbert. 75 cents.

A new, attractive edition of an old favorite in its way. Dr. Hillis has introduced it pleasantly and additional material has been included. It abounds in cheer for the sorrowing from whatever cause, and is thoroughly characteristic of Mr. Beecher from cover to cover.

An Exposition of the Gospels of the Church Year. By Prof. E. J. Wolf, D. D. pp. 914. Lutheran Pub. Soc., Philadelphia. \$4.50.

Popular in manner and offering much valuable aid to students. The course of the Christian year is followed suggestively. Quite conservative and even literal in interpretation; *e. g.*, the figurative character of the eternal fire in hell is distinctly denied. Pro-

fessor Wolf believes in literal flames of torment. The volume greatly needs condensation, being verbose.

BIOGRAPHY

Jonathan Edwards: a Retrospect. Edited by H. N. Gardiner. pp. 168. Houghton, Mifflin & Co. \$1.25.

Includes addresses at the unveiling of the memorial in the First Church, Northampton, Mass., on June 22, 1900, the 150th anniversary of the dismissal of Edwards from the pastorate of that church. The speakers were Prof. A. V. G. Allen, D. D., on The Place of Edwards in History; Prof. E. C. Smyth, D. D., on The Influence of Edwards on the Spiritual Life of New England; Rev. G. A. Gordon, D. D., on The Significance of Edwards Today; Rev. H. T. Rose, D. D., on Edwards in Northampton; and H. Norman Gardiner, on The Early Idealism of Edwards. They discussed Edwards appreciatively and discriminatingly, and an appendix reports the minor exercises of the service. The occasion was memorable and the volume possesses permanent interest and value.

With Christ at Sea. By F. T. Bullen. pp. 325. F. A. Stokes Co. \$1.50.

A vivid and touching autobiographical narrative. Full of practical and important spiritual suggestion. Most interesting. Equals the author's well-known sea stories in charm, although different. Will promote sympathy for sailors.

Virgin Saints and Martyrs. By Rev. S. Barling-Gould. pp. 400. T. Y. Crowell & Co. \$1.50.

The author's successful skill as a novelist qualifies him to understand readily the salient features of a dramatic life and to depict them tellingly. Such ability, when united with heartfelt sympathy with such heroines as Blandina, St. Cecilia, Sister Dora and other noble and holy women, could not fail to make a superior book, such as this is. Much unfamiliar information is introduced in its pages, and the easy style and the pleasant outline drawings which illustrate it render it as agreeable as it is somewhat unusual.

Hero-Patriots of the Nineteenth Century. By Edgar Sanderson. pp. 329. T. Y. Crowell & Co. \$1.50.

Diaz in Spain, Hofer in the Bavarian Tyrol, Bozzaris in Greece, Bolivar in Venezuela, Abd-el-Kader in Algeria, Schamyl in the Caucasus, Manin and Garibaldi in Italy—these and some others are described in themselves and their relation to the struggles for freedom which the last century witnessed. Mr. Sanderson has written with much zest and also with full knowledge. His volume is more scholarly than most of its sort and not the less entertaining. Young and old will enjoy it.

EDUCATION

A Modern Composition and Rhetoric. By L. W. Smith, Ph. D., and J. E. Thomas. pp. 312. B. H. Sanborn & Co.

Brief but excellent. Every one needs the training in exact thinking and accurate expression which such a book promotes. This is an age of increasing carelessness in popular speech. The ability to write a readable letter is disappearing. These authors have made a book which will do much to improve matters.

The French Subjunctive Mood. By C. C. Clarke, Jr. pp. 66; Harold. By Ernst von Wildenbruch. Edited by C. A. Eggert, Ph. D. pp. 145. 35 cents; *Le Tour de la France par deux Enfants.* By G. Bruno. Edited by C. Fontaine, L. D. pp. 211. D. C. Heath & Co.

Three volumes of the familiar Modern Language Series.

MISCELLANEOUS

The American Negro. By W. H. Thomas. pp. 440. Macmillan Co. \$2.00.

The Jew in London. By C. Russell and H. S. Lewis. pp. 238. T. Y. Crowell & Co. \$1.50.

Each author has contributed in an essay a study of the Jew as he exists in London at present. The presence and increasing numbers of the Jews constitute a real economic peril, as most of them are content with conditions of life which Englishmen cannot endure, and as their readiness to work for less pay than others has a grave effect upon the labor market. Mr. Russell studies the social, industrial and religious aspects of the subject, having devoted a year to it. Mr. Lewis is a Jew, and both have had all the opportunities afforded by the work at Toynbee Hall. Mr.

Lewis's paper is largely a reply to Mr. Russell's, but in the main they leave similar impressions. There is no need to legislate against Jewish immigration. The Jew and the Gentile get on fairly well together, although the Jews as a race tend to keep chiefly by themselves, especially the newly arrived Jews. These last are the most orthodox, and the English born Jew or the Jew of longer residence is less loyal to his religion and more under the influence of English customs. On the whole the tendency among the Jews is to become absorbed by the nation, and, if they fail to be absorbed, either their religion must be reformed and modernized or they must take refuge in some such movement as Zionism, the scheme of reviving the national life in an organized form in Palestine or somewhere else. Mr. Lewis doubts this, but probabilities favor Mr. Russell's view. Each essay is candid, scholarly and interesting, and they make a valuable book. Hon. James Bryce has supplied its preface and Canon Barnett its introduction. There is a colored map of the districts of London where Jews chiefly live.

Questions of Empire. By Lord Rosebery. pp. 35; **Abraham Lincoln.** By Hon. J. H. Choate. pp. 38. T. Y. Crowell & Co. Each 35 cents.

Lord Rosebery's rectorial address at Glasgow University, Nov. 16, 1900, a striking interpretation of the past and present in British history together with some forecast of the future; and the United States ambassador's inaugural address before the Edinburgh Philosophical Institute, Nov. 13, 1900, a study of popular government as illustrated by Lincoln's career. Handsomely issued.

Notes

The late Maurice Thompson's last production was *My Winter Garden*, which found an immediate popularity.

"Father Endeavor" Clark's new book of travel, just about appearing, is entitled *A New Way Around an Old World*.

Dr. W. E. Barton's *Hero in Homespun* appears in a new edition in Appleton's Town and Country Library, and this story of the Kentucky mountaineers appears to be as popular as ever.

A limited edition—200 copies—of Prof. A. V. G. Allen's biography of Phillips Brooks, the original, two-volume edition of which has been read so widely, is just coming out. Messrs. E. P. Dutton & Co. issue it, and its copies are in five volumes, on large paper and numbered.

It is proposed that Oxford University shall have a Max Müller Memorial Fund for historical research in lines relating to archeology and the languages, literatures and religions of ancient India. King Edward has subscribed to the fund, as have a number of eminent British scholars.

The forthcoming Doubleday-Page edition of George Eliot's work is to have in each volume an introduction telling how the story came to be written, placing the originals and picturing the people among whom the author lived. The numerous illustrations will include two hitherto unpublished, one of the author and one of her father, Robert Evans. There also are to be facsimiles of manuscripts, etc. There will be twelve volumes in the edition.

The leading publishers of the country have agreed to charge a uniform price for the more serious class of works. This is to prevent department stores from lowering the prices of such books to the level of fiction and thus to afford ordinary booksellers a chance to make a profit from other works than those of fiction. Books hitherto costing nominally \$1.50, but really about eighty cents, are to cost \$1.20 hereafter and dealers who undersell are to be black-listed. Most of the great department stores also have indorsed the plan. Its effect will be to lessen sales but to raise prices. It probably will make no difference at all to the authors.

Consolidating Our Benevolent Societies

What Prominent New Yorkers Think Respecting the Report of the Committee of Nine

In order to ascertain the strength and character of opinion in the denomination favoring federation of our benevolent societies we asked our New York representative to interview a number of ministers in that city, instructing him to see only those who are not on the official boards of any of the six societies. They were asked in particular to pass judgment upon the recommendations of the Committee of Nine made to the denomination more than four months ago.

Rev. Harry P. Dewey, D. D.

I have given so little consideration to the recommendations of the Committee of Nine that I do not care to say more than that I think that so far as they go they are very good. I would have liked, however, to have seen one other recommendation, and that is, that one good missionary magazine be published. I am sure that a magazine could be published that would be interesting and attractive and that would exert a great influence for the cause of missions. As to the recommendations of the committee I can only say that any movement toward concentration of effort is a good one. There is a well-grounded opinion that there is now a waste of energy in the benevolent boards of the denomination, and the recommendations of the Committee of Nine, so far as I have considered them, seem to be a step in the direction of reducing it.

Rev. Thomas B. McLeod, D. D.

I really know nothing of the recommendations of the Committee of Nine. My own opinion as to what should be done to put the benevolences of the denomination on a more businesslike basis has been expressed so often that there can be little interest in it now. There is, undoubtedly, a tremendous waste in the present method. I think there should be but two boards, one for foreign and one for home missions. Particularly should the home mission work be unified. I would favor a consolidation of the home mission interests and place at the head of the work a good business man, the best that could be found, a successful bank president or some such man. I would give him as many assistants as he would need, and then let him manage the whole business.

There is a feeling among liberal laymen that a good deal of money is now consumed in office work when two organizations are working in practically the same field. Then, too, the people are confused about the matter. I think my congregation is as well educated in the affairs of Congregationalism as the average, but to this day they do not have a clear idea of the difference between the American Missionary Association and the Congregational Home Missionary Society. If the work were consolidated I think the people would give more liberally to it, but of course one cannot be sure of that.

Rev. Newell Dwight Hillis, D. D.

The questions involved in the report of the Committees of Nine and Fifteen are becoming burning questions. We must all confess that Congregationalism's first great need is the unifying of our forces and the simplifying of our methods. In the realm of trade and commerce men have proved that combination has doubled the output and halved the expense. The less machinery, the less friction, the less expense and, what is more important, the more force. The time has fully come when all committees and officials and church members should put aside every personal consideration whatever. Those who fear the unifying of the boards and public meetings will lessen the interest should remember that both in England and America those ecclesiastical bodies that assemble their representatives on one day to hear the report on home missions,

the next on foreign missions, while other days are given to city missions and reform and philanthropy, have proved that the interest and enthusiasm aroused upon one day journey forward into the next. So that an interest aroused in one topic does but double the interest of the people in the next great theme. For the Christian man it is always safer to trust one's hopes than one's fears.

In the South from time to time the representatives of four of our large societies present themselves before the various schools. Now these people, black and white alike, have noticed that the work of the four societies is really one work, and they are asking why

there is a stimulus to the work from holding the meetings in different places. To consolidate all of the meetings would detract from this stimulus. I would suggest two meetings, and that when the American Board's meeting is in the West those of the other five be held in the East, and *vice versa*.

Rev. Henry A. Stimson, D. D.

The recommendations of the Committee of Nine are mere tinkering. They do not go to the root of the trouble at all. I am on record as claiming that the best way to improve society administration is to rotate the membership of the executive. I believe in centralization, but when a thing is decadent, an attempt to combine when in that state results in loss of the little life it has. The time to talk about consolidation, reorganization, readjustment and the rest will be when the work of the societies, all of them, has been put on a healthier footing. I have no serious fault to find with present methods; the fault has been and is a continuation of the power in the hands of old men. These old men come not to possess the entire confidence of the churches, not for personal reasons but because the churches see them slow to adopt up-to-date methods. The societies must take in new and younger blood in their executives. Suppose young men do make mistakes. There are plenty of people to point out the mistakes. The societies need young business men in their executives, and their administrative officers ought to be elected by the societies at annual meetings, not by the executives. In the interest of economy some plan of consolidation might be advisable, but Congregational history shows that when there has been consolidation there has been loss of interest and of money.

Dr. Charles E. Jefferson

In relation to the first proposition, my judgment is that it would be better not to attempt anything so radical at first. I think it better to have two meetings a year, one for home and one for foreign missions. My reasons are: If we combine the meetings of all the societies the sessions may prove much too protracted and occupy too many days. The country being large, it would be better to alternate, holding the home meeting in one of the many cities available in the East one year, and somewhere in the West the next year, and *vice versa* with the foreign meeting. One secretary, two treasurers and all the other changes the committee recommend, and especially the common basis of representation, receive my hearty approval.

Current Thought

Very striking and very encouraging to those who believe in human brotherhood is the decrease of theological odium, as shown in the way in which the most conservative religious journals review such books as Chadwick's Parker and Jackson's Martineau. Almost without exception, orthodox reviewers admit and praise the goodness and greatness of these men, and frankly confess and lay aside unjust prejudices; while, of course, they maintain, as they ought, the right to reject the theological conclusions of Parker, Martineau and their biographers.—*Christian Register*.

What the Committee of Nine Recommended

1. Joint annual meeting, in October, each year, of all societies.
2. Common basis of representation by delegates to annual meeting, on part of all the societies.
3. Separate board of directors, trustees, etc., for each society, to be elected at the annual meeting, to attend to separate receipts and expenditures.
4. One secretary, for each society, to act under executive board.
5. Treasuries of all societies to be combined in two offices, with two treasurers, one in New York, one in Boston.
6. Sufficient clerical assistance for secretaries and treasurers.
7. Solicitation and collection of funds to be the care of special sub-committee, whose expenses shall be borne by the societies in proportion to amount collected by each.
8. Any necessary readjustment of the work of the societies which will secure economy and prevent two societies working in same field.

they should be confused and complicated by these diverse agencies. At home, also, business men are asking, Why not one man and one method rather than four? We cannot afford to allow our generous contributors to crowd this question upon us, or to force this inquiry into an acute controversy. Plainly, there ought to be one office where the will of the church is registered—the enthusiasm and devotion of the 6,000 churches throbbing in that one heart, the mind and the purpose of all speaking in that one tongue.

Robert J. Kent, D. D.

I very much favor any action that will tend toward a union of the societies. More effective work could be done, and a greater interest would be created among the people, if it were not divided among so many organizations. There should also be one missionary conference at the beginning of the year.

Rev. Frank E. Ramsdell

I favor a partial consolidation of the meetings. I cannot see from whence the benefit is to come if the meeting of the American Board were held at the same time and place as the other five. It has always been claimed that

New Hampshire: Her Churches and College

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

Shall the Conferences Consolidate

The lapse of three-quarters of a century has wrought such changes in the north country—in means of communication, relative strength of the churches, etc.—that it is a question whether, in accord with the spirit of the time, there should not be consolidation in its ecclesiastical organization. It is difficult to make a hot fire with a handful of coals, and the churches of Coos Conference are but a handful. Would it not be better for that conference to merge with Grafton? Then if the churches at Berlin, Gorham, Randolph and Shelburne—now within easy reach by rail—would come in also, a strong body would be formed whose meetings would well repay representatives of the remotest church the expense involved. It is not so much by making the conference gatherings cheap as by making them good that we shall increase attendance. In case the May meeting of the State Association becomes the established order, the annual meeting of the conference, or perhaps a semi-annual meeting, might be put in September, just before the fall work and while summer trains are still running.

The Story of Last Year's Figures

BY REV. S. L. GEROULD, D. D., STATISTICAL SECRETARY

There is no change in the number of churches, there being 180, as last year. Our largest is Manchester First, with 724 members. From this they range down to two churches with less than ten members each. Possibly the alleged difficulty in getting a new field may account for the fact that hardly ever before have so few of the churches been unsupplied with ministers. Of the twenty-one such only ten are in a situation to support one, even with the aid of the Home Missionary Society.

The church membership has fallen off by 137. Ninety-eight churches, among them some of our largest and most influential, had no additions on confession. The First of Manchester has received fifty-three on confession, a pretty strong testimony to the value of the catechumenate, though some of the accessions were of adults. Four churches are evidently revising their rolls, as they report, respectively, the dropping of eighteen, nineteen, twenty-seven and fifty-one of their number. This heroic act has already resulted in strengthening some of these churches. It is quite possible that others might be invigorated by similar pruning.

South Church, Concord, reports sixteen infant baptisms, accounted for, perhaps, by the going away of a beloved pastor, Dr. Dewey; but the South Main Street Church of Manchester has had twelve baptisms, which, by parity of reasoning, must be accounted for by the remaining of a loved pastor.

The Sunday schools show a loss of 113 members; the Endeavor Societies have lost 336, though eleven more societies are reported than last year. It is a fact, however, that a few of the stronger churches, as well as some of the weaker ones, have abandoned these societies, with no organization, so far as known, to take their place.

While there have been losses along these lines, it is gratifying that the charities have increased nearly \$5,000. Twenty-seven churches have given to all the Congregational

objects; seven acknowledge that they gave to none.

Dartmouth and the Churches

BY REV. CYRUS RICHARDSON, D. D., NASHUA

One glory of New Hampshire Congregationalism is that it has sought to touch life on every side. Our churches have been accustomed to hold themselves responsible for the trend of affairs within our borders. Reforms, unless originated in or re-enforced by the Christian church, have not amounted to much. The churches are obliged to admit that in the enforcement of prohibitory laws and control of primary political meetings they have not been as strong a factor as they might and ought to be; but they are beginning to feel profoundly that no real progress is secured without the earnest efforts of Christians.

I suspect that the worth of Dartmouth to the state is not fully appreciated. The citizens were delighted with the positive utterances on this matter of Governor Jordan in his inaugural. Dartmouth has attracted to itself scores of young men from the hill towns who without it would have failed to become conspicuous in public life. It has given healthful tone to our whole educational system. Its students during the winter months have taught in district schools; its graduates have become principals in high schools; its professors appear at various educational meetings with practical and stimulating addresses. There is hardly a forward movement that does not either directly or indirectly feel the touch and push of Dartmouth's singularly gifted president, whose vigorous purpose was well voiced in a sentence which he recently uttered at an alumni dinner: "Your sons are not in Hanover for the college, but the college is there for them; and we must see to it that our man, when the hour of trial comes, shall stand strong and unabashed in the face of all men."

Certain Christian parents do not appreciate the fact that college is a stimulus, rather than a check, to the development of the moral nature. They picture to themselves the perils which such an institution furnishes. But careful observers know that young men are as safe in college as in the business and social life of cities and towns. Undoubtedly there are temptations in the bringing of large numbers of young men into one place and associating them in one body. But temptations appear everywhere in the public life into which they must enter. The moral force of a college, and especially of Dartmouth, is great. This is seen first in its general tone. Whoever has observed the students during the four years' course has discovered how the spirit of the institution has gradually lifted them to higher moral levels and called out their manliest qualities. It is not claimed that all are thus lifted, but the great majority certainly are. Any student inclined to grow in the right direction will quickly feel the invigorating moral atmosphere which surrounds him.

The direct religious teaching of Dartmouth is apparent and positive. The Young Men's Christian Association, housed in a beautiful and convenient building, is a power for good. Many of the professors are remarkably efficient in Christian service. The preachers for the college church pulpit are carefully selected with a view to the spiritual influence to be derived from both their sermons and their personality. Each Sunday afternoon the students are accorded the privilege of coming into direct contact with them through personal conversation.

But the strongest spiritual force in the college is found in the attitude and direct instruction of the president. I venture to quote

a few sentences from a letter which I recently received from one of the keenest observers in the college. He says:

For the larger body of men the chief influence comes through the general life of the institution. In this the greatest factor of all, and one more important than all others put together, is the influence of the weekly vesper service on Sunday. Unquestionably this is the most influential exercise in the whole college course, the one in which the mass of students are most deeply interested and from which the college is taking its tone. The very fact that this is the only teaching work of the president gives to it double emphasis as showing that in his own judgment religion stands first in life. His presentation comes to most young men in a novel way. The truths that they hear are the old truths, never including anything of controversy, but treated in a manner so different from the conventional and from a standpoint that so appeals to their better nature that religion gains a new power over them. I do not think it possible to overestimate the work that these addresses are doing for the whole student body, and I think their results are of a sort that will tell with increasing power after the men leave college. They all tend toward the upbuilding of a strong, Christian ideal.

In view of the above facts, New Hampshire Christians ought to take fresh and positive interest in their own college. Ministers should remember it in their pulpit petitions. Parents ought to pray for it at the family altar and in the social meetings of the church. Our loyalty should be shown by sending our boys to Dartmouth. The teachers in district and high schools should pick out pupils who, with a little personal encouragement, would find their way to a higher education.

A Well-earned Promotion

Be one's views as to the ethics and wisdom of state prohibition what they may, he cannot but admire the intrepidity and single-hearted zeal with which Rev. John B. Carruthers of Berlin has waged his unequal warfare with the criminal and defiant forces of strong drink. This crusader of the North, finding that pulpit and platform agitation—and he is a vigorous and able public speaker—availed little in his city and county, where the foe was especially strong and the punishment of liquor offenses exceptionally difficult, worked his way along from point to point until he has secured what military men call "constant touch with the enemy." Through all doublings and concealments he has followed on to seizures of liquors, charges before the grand jury and prosecutions in court. The battles he has lost—and they have not been few—he has turned by popular agitation into Pyrrhic victories for his opponents, while unwilling officials have been obliged to enforce the law.

Mr. Carruthers has now resigned his charge to become assistant superintendent of the New Hampshire Anti-Saloon League, which, with its motto, "Enforcement of law through the officers of the law," has made a name and a place for itself this past year. His special field will be the northern part of the state. A goodly number of his fellow-citizens approved his course by their votes last autumn, when he stood second on the poll for mayor of the city, and the churches of the region give him their hearty support. During the eight years of his pastorate at Berlin eighty persons have become members. The value of the church property has also been materially increased.

W. F. C.

Other local news appears on page 395.

Life and Work of the Churches



Rev. Charles F. Weeden



Rev. E. Victor Bigelow



Rev. Edward H. Rudd

Three Beginnings in Massachusetts

A native of Providence and trained at Amherst College (class of 1884) and Hartford Theological Seminary (class of 1887), Rev. Charles F. Weeden is particularly adapted to a New England field, where his pastorates have been up to this time. On leaving Hartford, he served for seven years at Colchester, Ct., whence he was called to Norwood in 1895 and there wrought effectively until the summons came to Central Church, Lynn, last December. He has shown exceptional inventiveness in varying the character and widening the influence of the Sunday evening service, and has been equally successful in different kinds of work for and with his young people.

Central Church, which only last autumn celebrated its semi-centennial, has extended a warm welcome to Mr. Weeden. Perfect harmony prevails and both pastor and people strongly desire that the new relationship shall be attended by large spiritual fruitage in the near future. The church is well equipped with a beautiful stone structure on one of the principal streets and has long maintained a leading position. It has a record for long pastorates, having been served by such men as Profs. J. B. Sewall and A. H. Currier and Rev. A. W. Moore, D. D., who has just retired after eighteen years of labor. The council

last week Wednesday represented most of the churches in the Essex Conference and a few individuals from outside its bounds, including Sec. J. L. Barton, D. D. Mr. Weeden's orthodoxy was sufficiently evident in his paper to obviate the necessity of much questioning. The sermon was preached by Rev. A. E. Dunning and of the other participants in the service three, Messrs. Byington, Bassett and Bridgman, were seminary classmates of Mr. Weeden.

Rev. E. Victor Bigelow, who succeeds the venerable Dr. J. M. Greene in the pastorate of Eliot Church, Lowell, was a Massachusetts boy, born in Lynn. Eleven formative years spent in Seattle, Wn., included a course at Northwestern University and doubtless did much to modify his New England makeup. Yet the institutions of his native section lured him back, and after spending three years at Yale Seminary and two and a half in philosophical study at Harvard he accepted a call to Cohasset in 1891. During his decade of service there the church has steadily prospered and ninety-seven members have been received.

Mr. Bigelow has been active and influential in movements for the public welfare, such as temperance, education and town improvement,

and regret at his departure is keen and general.

Another pastor who has returned to the church home of his fathers is Rev. Edward H. Rudd, who began his pastorate at Dedham Feb. 24, which, according to modern computation, is the anniversary of the ordination of his maternal ancestor, John Hunting, as first "ruling elder" of the same church 262 years ago. John Dwight, ancestor of Mrs. Rudd, was another leader in this old church, which was one of the fourteen earliest organized in the United States.

Mr. Rudd, however, is of Presbyterian training, and his pastorates thus far have been in that communion. A year at the University of Edinburgh was sandwiched in between his college and seminary courses at Princeton, and these have been further supplemented recently by another sojourn abroad, which included study at the University of Bonn. During his pastoral service of thirteen years he has had charge of Presbyterian churches in Albany and Albion, N. Y., and for two and a half years he was Dr. Parkhurst's assistant at Madison Square Church, New York. Besides his theological equipment Mr. Rudd has rare social gifts and has been especially active in missionary lines.

In and Around New York

Family Prayers at Plymouth

Several local newspapers have reported that Dr. Hillis had adopted a new idea in church work and was having refreshments served at a meeting for young men at the close of the Sunday evening service at Plymouth Church. Like many newspaper stories, this was half true. Dr. Hillis has started a meeting for young men to follow the evening service, and a week ago Sunday invited those who attended the earlier service to meet him in the church parlors at its close. In a brief address he said that he knew many young men had been accustomed in their old homes to meet the other members of their families at the close of the Sabbath, to read a Psalm together and offer prayer, and that he wanted to do for them what their fathers had done. After a short service of prayer and song, the meeting closed. The story about the refreshments arose from the fact that many of the workers in Plymouth Sunday schools live at a distance from the church and have found it difficult to go home after morning service and return in time for the first afternoon session of the schools. Arrangements have therefore been made to keep the parlors of the church open between the closing of morning service and the opening of the school, and at the Powhattan, just across the street from the church,

a simple luncheon is served to those who want it.

The body charged with Plymouth's worldly affairs says in its annual report, just issued, that the three services, Friday night and Sunday morning and evening, taken together, were never better attended. The receipts exceed \$40,000 besides a gift of \$10,000, making its income exceed \$50,000. This puts Plymouth alongside the Old South, Boston, and in the front rank of Congregational parishes. The union services during Lent, closing with a union communion on the Thursday night in Holy Week, are to be repeated this year, Pilgrim Church joining again.

A Young People's Crusade

The young people of fifteen churches of Brooklyn and Queens have united to form the Forward League of Congregational Sunday Schools and Young People's Societies. The meeting for organization, held in Clinton Avenue Church Feb. 21, was addressed by Dr. McLeod and Dr. Kent. The objects of the organization are: first, to acquaint the young people with the principles and history of Congregationalism by holding several public meetings each year at which addresses on such subjects will be delivered; second, to co-operate in establishing Congregational Sunday schools and churches under the direction of the local Church Extension and Home Missionary

Societies. Rev. C. T. Chase of Flatbush has been made president of the league, and any young people's organization connected with a Congregational church in the boroughs of Brooklyn or Queens, whether Sunday school, Bible class, Y. P. S. C. E., King's Daughters Circle or Mission Band may become affiliated with it on request. The name Forward League was adopted in memory of Dr. Storrs, and was suggested by one of his later public utterances: "We have been marking time, not marching forward; and we should now go forward with renewed resolution, encouraged hope and firm purpose to extend Congregationalism in this great city."

Puritan Loses Its Pastor

Rev. J. C. Wilson, who went abroad about six months ago because of ill health, has sent a letter to Puritan Church, Brooklyn, resigning the pastorate. His leave of absence expires April 1, and as it was believed that his health had constantly improved, his people expected that he would return then. In his letter, written from Naples, Mr. Wilson says that, while his health improved at first, the gain was but temporary, and that he has become worse again of late. He feels unequal to the work he would want to do if he returned to the church, and therefore asks the people to accept his resignation. No action has as yet been taken on the letter, but it is

felt that the resignation will have to be accepted and a new pastor chosen. The pulpit has been supplied by Rev. C. E. Taylor, who has come to be greatly liked by the people, many of whom say that he will be chosen pastor. His work cannot be continuous, however, as he has been engaged to preach at Upper Montclair, N. J., from April to July, while Mr. Bliss, the pastor, is in Syria visiting his father. Mr. Wilson will sail from Naples March 14.

A New Public Library

The need of a public library in the Bronx has long been felt, and one has just been instituted through the efforts of Mr. Makepeace. For the present it is housed in Trinity Church and is opened Wednesday afternoons and Saturday evenings. As the demand for books increases, more frequent opportunity to obtain them will be afforded. The name adopted is the Bronx Public Library and Institute. Among those associated with Mr. Makepeace in the work are Dr. N. L. Britton, director-in-chief of the Bronx Botanical Garden, and Prof. C. G. Shaw, Ph. D., of the University of New York.

Excursions in Church History

Rev. W. P. Harmon, who served under Dr. Behrends, made an excellent record as minister in charge, and now, upon consultation with the new pastor, Dr. Cadman, has been engaged for another year as assistant pastor of Central Church. This winter he has been giving, as opportunity offered, a series of enjoyable Sunday afternoon talks on Church History. For his announcement list he adopted the ingenious plan of giving no dates, so he could put in a lecture whenever desired. His course has passed the Apostolic Church and the Church in Conflict, and his latest addresses have been during the times of the Church and State united. Further general divisions are the Church Medieval and Modern.

Manhattan's New House Materializing

The contract for Manhattan's new edifice was signed this week—the audience-room to be completed Aug. 15, and the rest of the building Oct. 1. The total outlay will be \$125,000, of which \$100,000 has been raised. The foundations are already in.

Dr. Cadman's First Sunday

Dr. S. Parkes Cadman, who succeeds the late Dr. Behrends at Central Church, began his pastorate last Sunday with a sermon from the text, "For the love of Christ constraineth us." The great auditorium was none too large for the gathering. Chairs filled the aisles and a mass of flowers almost hid the pulpit. In prayer and sermon the new pastor referred to his predecessor in fitting terms. He defined *constrain* as meaning to hold together, lift up and sweep on, and he hoped Central Church under his pastorate might be thus constrained. Speaking of the church's relation to Brooklyn, he said, "We shall conquer the world, not by making Chinamen Americans or Japanese Englishmen, but by taking the sword of the Spirit, tempered in love, and teaching by our words and our lives the fatherhood of God and the brotherhood of man." The sermon was more intellectual than Dr. Cadman has been accustomed to preach, his Manhattan field and his Brooklyn one being quite different, and was enriched with many historical and poetic references, showing wide reading. An almost ideal physical personality, as he stood in the great pulpit for the first time as pastor-elect and filled the auditorium with his splendid voice so easily that those in the back pews heard without effort, it was evident that his strong points are many. In his initial sermon he was held rather closely to a manuscript, and was therefore less oratorical than is his wont.

Ideas grow old, as leaves do, and falling give place to others.—D. R. Miller.

From the Heart of the Commonwealth

Worcester has always been the home of the largest Armenian colony in America. Here is the largest Gregorian church on this continent and the seat of their bishop. Several years ago converts of our missionaries arrived and began work among these people here. In 1892 a church was organized and, by the help of the City Missionary Society, a native pastor was supported. After the massacres of 1895, large numbers of refugees found their way to this city. They had lost all their possessions and with difficulty escaped, leaving their families, if they had any, behind. Whatever means they could spare from their small earnings were needed to support destitute families in the home land, and the church had a hard struggle.

Among the refugees was Rev. H. G. Benne-yan, a graduate of Euphrates College and Seminary, who soon became pastor of the Worcester church. Until recently this was the only Congregational Armenian church in America. It will long be the strongest, hence its influence among this people is important. Two years ago the Turkish government withdrew some restrictions and Armenian families have been arriving, until now the city has over 200 families and an Armenian population of 1,200. Mr. Benne-yan's pastorate has been remarkably successful and the membership has grown to fifty-five, with as many families. The services are held in the Y. M. C. A. building. Congregations average 150 to 300.

With the advice and co-operation of the City Missionary Society the church is endeavoring to secure a house of worship fully adapted to its needs. A lot has been purchased. The Armenians will raise \$2,000, and, if they can secure from friends \$6,000, they will erect at once an edifice to accommodate 300 people and will have it free of debt.

Dr. J. E. Tuttle, who, by the advice of his physicians, resigned last fall the pastorate of Union Church and went to Colorado, has been obliged to seek the milder climate of southern California. His present address is Claremont. There is little prospect of his being able to labor in New England, and the church, which granted him a six months' leave of absence with salary continued, will now accept his resignation.

Rev. John E. Dodge, whose pastorates at Lake View and Adam's Square Churches have been so fruitful, and who has accepted a call to West Boylston, has experienced a sad bereavement in the sudden death of his wife. Mrs. Dodge was a singularly efficient and devoted worker and was a large factor in the success of the churches to which they have ministered. She left beside her husband two sons. The elder, an Amherst Senior, expects to enter Hartford Seminary next fall. Mr. Dodge has already begun work in his new field.

E. W. P.

Lenten Observances

With the return of spring come the annual services commemorating Christ's temptation, passion and victory. During March the vespers services at Central Church, Boston, are arranged to lead up to Easter, the music being selected from these oratorios: Mendelssohn's *Elijah*, Gounod's *Mors et Vita* and *The Redemption*, Stainer's *Mary Magdalene* and *The Crucifixion*. On Sunday evenings the pastor of Leyden Church, Brookline, considers *The Development of the Spiritual Life* as illustrated in the life of Jesus, with these subjects: Development by Acquisition, By Decision, Experience, Imparting Knowledge, Sacrificial Love, The Goal of Development. At Piedmont Church, Worcester, the service of responsive reading and song which preceded the first Lenten sermon described the Life of Christ under these heads: Adoration, Incarnation, Ministry, Rejection, Crucifixion, Exaltation.

The pastor of South Church, Concord, N. H., has chosen *The Pathway of Peace* as the central theme of four sermons on these topics: Choosing your business—a Start; Making Christ the center—a Purpose; Concentration on divine things—a Method; Peace—a Result. The subjects of the corresponding midweek services all cluster around Christ.

At College Street Church, Burlington, Vt., the pastor meets his young people every Friday afternoon for talks on *The Christian Life* and the Church. One topic is, *How does God help us to be Christians?*

Lenten lectures are given every Wednesday evening by the pastor at Rochester, Vt., on *Great Thinkers and Their Thought of God*, those selected being Dante, Milton, Browning, Ruskin, Tennyson, Longfellow. On Sunday evenings he treats the "I Ams" of Jesus.

United Church, Newport, R. I., is holding its fifth annual series of meetings for deepening the spiritual life. Sermons are preached on Wednesday evenings by Presidents Cole of Wheaton Seminary, Faunce of Brown University, Hall of Union Seminary, Rev. William Knight of Fall River, and Drs. W. J. Long of Stamford, Ct., D. S. Mackay of New York, and W. H. Davis of Newton. On Sunday evenings the pastor preaches on *The Temptation of Jesus*, and on every Friday afternoon a half-hour of prayer is held in the chapel.

The general subject at First Church, Springfield, O., is *The Matchless Life of the Master*. Each brief sermon is preceded by appropriate music and readings, the latter from such authors as Hillis, Stalker, Gannett. Among the topics are: Coming to His Own, Meeting Humanity's Need, Among the Toilers.

The pastor of First Church, St. Louis, gives on Friday mornings readings from Wordsworth grouped under these heads: The Poet of Nature, of Man, of Duty and Fortitude, of "the Inner Light." Under the last head he reads *Intimations of Immortality*.

Clubs

DOVER, N. H.—The Pascataqua Club held a notable meeting Feb. 22, with an address by Rev. Thomas Chalmers of Manchester, who made an eloquent protest against the Secularization of Education.

PROVIDENCE, R. I.—At the February meeting the president of the Unitarian Club was a guest and brought pleasant greeting. Mr. Robert A. Woods of Boston spoke on the *Work of Social Settlements*. About 150 members were present. An amendment to the by-laws was voted which decreased by one the number of meetings in the year.

SPRINGFIELD, Mo.—The club celebrated Washington's Birthday with a meeting in McCullough Hall, Drury College. Anglo-Saxon Expansion in the Twentieth Century, Political and Religious, was discussed by Prof. William Rullkoetter and Rev. H. P. Douglass. The banquet was served by the ladies of First Church for the benefit of the lady principalship fund of the college. Aurora will entertain the next session of the club.

Seminaries

HARTFORD.—The regular courses in missionary subjects have been supplemented by a number of special lectures open to all classes. Prof. T. D. Woolsey of Yale University delivered two lectures on the *Relation of International Law to Foreign Missions*, Rev. H. P. Beach devoted a series of four to the subject of *Missionary Education in the Home Churches*, and Rev. C. S. Sanders, recently of Aintab, discussed the training of the native church and workers from the standpoint of the missionary on the field.

Recent meetings of the Conference Society have been addressed by H. R. Elliot, editor of the *Church Economist*, on the use of printers' ink in church work, Rev. W. A. Bartlett of

Lowell on John the Baptist as a type of the ministry, and Dr. S. W. Dike on certain sociological aspects of Congregationalism.

A course of lectures by Prof. R. M. Wenley, Ph. D., of the University of Michigan, is being delivered on *The Progress of Thought in the Nineteenth Century*, with some Reference to Theology. Topics are: The Presuppositions—The Heritage from the Seventeenth and Eighteenth Centuries, The Great Paradox of the Nineteenth Century, The Contemporary Situation.

BANGOR.—Prof. Guy S. Callender, Ph. D., began in February a course of ten weeks' study in economics and sociology. This takes the place of the Bond lectures and constitutes a new feature much appreciated by the students.

In Local New Hampshire Fields

NORTH HAMPTON.—By the will of the late Mrs. Abigail P. Gove the A. B. C. F. M. and the A. M. A. receive \$1,000 each and the church is given property valued at about \$3,000.

EXETER.—As residuary legatees of the will of the late Isaac S. Shute the A. B. C. F. M., A. M. A., Am. S. S. Union and Am. Bapt. Miss. Union will receive \$13,000 each. By the bequests of his wife the A. M. A. had previously received \$10,000 and the Orphans' Home \$5,000.

LEBANON.—After two months of illness Rev. E. T. Farrill is again at his post. He has not yet resumed charge of the Enfield church, however. Though church activities have been at an disadvantage of late, both from the disability of the pastor and from the death of several loyal members, yet its financial condition is good and funds are in hand for needed repairs.

CONCORD.—In the death of Col. Joseph Wentworth at the age of 83 city and state loses a foremost citizen. A native of Sandwich and for 30 years a successful merchant there, he represented the town two years in the legislature, served as postmaster 15 years, and was a member of the state constitutional conventions in 1850 and 1876. His last 30 years have been spent in Concord, where he has been a conspicuous and honored citizen, serving it in different capacities. During his later years he was an ardent Prohibitionist and was candidate on its party ticket for governor.

Record of the Week

Calls

ALLEN, CHAS. J. (Presb.), to Beecher Memorial Ch., Brooklyn, N. Y. Accepts.
ATKINSON, GEORGE E., recently of Tekoa, Wn., to Etta Mills, Cal. Accepts.
BANDY, PAUL S., late of Fort Calhoun, Neb., to Fairfield. Accepts.
BLANCHARD, FERDINAND Q., Yale Sem., to First Ch., Southington, Ct.
BRANAN, SEABORN R., to continue at Asbury and Art, Ala. Accepts.
BROWN, WM. J., Glenwood, Minn., to Eaton Rapids, Mich. Declines.
CARR, J. SCOTT, ABRA. III., to Rosemond.
CLELLAND, F. D., Montana, to New Lebanon, N. Y. Declines, and goes South for his health.
CONRAD, GEO. A., to Park City, Utah, where he has been supplying for nine months.
COUCHMAN, T. B., to Parsons, Kan. Accepts.
CRAGG, A. E. (Meth.), Brant, Mich., to Helena, Minden City and White Rock. Accepts.
EATON, EDWARD D., president Beloit College, Beloit, Wis., accepts call to Milford, Mass.
ELKINS, WENDELL P., Manchester, N. H., to Wareham, Mass. Accepts.
FOUST, JOSEPH D., to continue with the churches of Hanceville, Tildmore and Tidwell, Ala. Accepts.
GORTON, PHILO, Farnhamville, Io., to Manson. Accepts.
GRAHAM, JAS. M., to Talley and Tenbroeck, Ala.
GREGORY, JAS. F., Yale Sem., to Second Ch., Pittsfield, Mass.
HOGAN, HARDING R., to Steuben, Harris Ridge and Maple Ridge, Wis. Accepts.
JEFFERIES, JOHN, Second Ch., Norfolk, Neb., to Milford. Accepts.
LINDHOLM, FRANK A., Pigeon Cove, Mass., to Swedish Ch., Danbury, Ct. Accepts.
LYMAN, HENRY M., Fifty-second Ave. Ch., Chicago, Ill., to Glenwood, Io.
MARSHALL, MARTIN V., to continue at Blackwood, Watford and Dundee, Ala. Accepts.
MCHENRY, FEARGUS G., S. Haven, Mich., to Lacota. Accepts.
MOORE, GEO. W., to remain an eighth year at Frostburg, Md. Accepts.
MYERS, N. J., Elkhart, Ind., to Carson City, Mich. Accepts.

PADDOCK, GEO. E., Vermillion, S. D., to Keokuk, Io.
PARK, ANDREW J., Plainville, Ct., to Exeter Ch., Leonard's Bridge, Lebanon. Accepts.
PEDLEY, C. S., England, to Scotland, Ont.
SAER, J. B., Auburndale, Mass., to Bridgton, Me.
SHAW, EDWIN S., to remain another year at Wahpeton, S. D. Accepts.

STACKEY, JOHN W., New Baltimore, Mich., to Clarks-ville and S. Boston. Accepts.
STRAYER, P. M., to S. Norwalk, Ct. Accepts.
VAN LUYEN, S. A., to Gillett and Cameron, Col. Accepts.

WATTS, G. W. CORNELIUS, to remain with Mount Carmel Ch., Barnesville P. O., Ala. Accepts.
WHITE, ISAAC J., Hilton, Ala., to serve Liberty and Hickory Grove churches, Opp P. O. Accepts.
WICKS, E. G., to Pomona, Fla. Accepts.
WRIGHT, TURNER, to continue at Fredonia, Ala. Accepts.

Ordinations and Installations

KUNDSON, A. L., o. Pilgrim Ch., Spokane, Wn., Feb. 8. Sermon, Rev. C. R. Gale; other parts, Rev. Messrs. H. P. James and G. R. Wallace.
WEEDEN, CHAS. F., i. Central Ch., Lynn, Mass., Feb. 27. Sermon, Dr. A. E. Dunning; other parts, Rev. Messrs. A. B. Bassett, H. A. Bridgman, E. H. Byington, C. A. Dinsmore and Dr. A. W. Moore.

Resignations

MEADER, JOHN R., Dalton, N. H., to take effect April 30.
RICHARDS, JEHIEL S., W. Brooksville, Me.
ROBINSON, WM. A., withdraws resignation and consents to remain at First Ch., Middletown, N. Y.
SELL, HENRY T., Covenant Church, Chicago, Ill.
UTTERWICK, HENRY, E. Canaan, Ct., to take effect May 5, closing a ten years' pastorate.
WILDER, CHAS. S., Turner, Me.
WILSON, JOHN C., Puritan Ch., Brooklyn, N. Y.

American Board Personals

ATWOOD, I. J., M. D., the sole surviving male member of the Shansi Mission, sails for China March 7, hoping to reach his old station at the earliest possible moment.
CASE, MISS L. E., sails on the same steamer for her work in Osaka, Japan.
GORDON, MRS. M. L., and daughter sail from San Francisco for the Japan Mission March 7.
SMITH, REV. and MRS. JAMES, Ahmednagar, India, have recently returned to their work in connection with the Marathi Mission.

STRYKER, MINNIE B., M. D., Mt. Holyoke College and the Medical College of Philadelphia, sails March 7 to begin her missionary life in the Foo-chow Mission, China.

WEBB, MARY G., is en route to her station at Adana, Central Turkey.

Gleaned from Annual Meetings

BOSTON, MASS. *Pilgrim* reports contributions aggregating \$20,618. Its annual statement includes, besides an address list of all members and of families represented in the congregation, a record of baptisms, marriages and deaths.

DANBURY, CT.—The number of accessions during 1900 had been exceeded but five times in the 206 years of the history of the church.

DENVER, COL. *Plymouth* received 85 members, 23 on confession, and raised \$10,722, of which \$635 remained as a balance in the treasury.

DETROIT, MICH. *First*, beside paying a debt of \$11,000, has raised over \$11,000 for benevolences, a larger amount than last year.

EDGERTON, WIS. appointed a building committee with a view to erecting a \$2,000 parsonage, and instructed the trustees to sell a lot of land next the church to secure a nucleus for the fund.

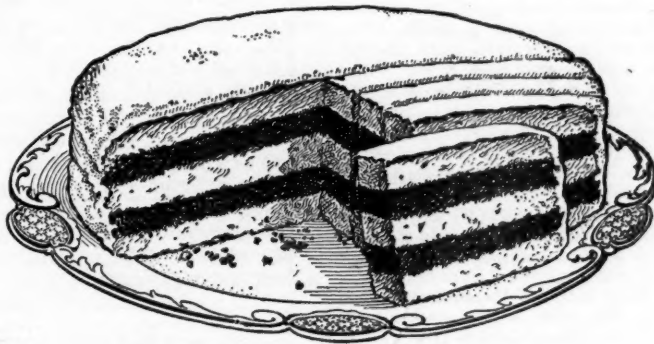
GALESBURG, ILL. *Central* received 101 members, 46 on confession. Its receipts were nearly \$20,000, of which \$7,289 (in legacies \$5,000) went for benevolence, and \$4,851 toward debt.

HOLLIS, N. H.—The pastor issues an annual record, the fullest we have seen, which includes, besides the organization and statistical report, the names of all members added or removed, a record of all marriages and deaths and a chronological table of parish events.

LYNN, MASS. *First*—The accessions exceeded those of any previous year except two revival years. During the past four years' service of the present pastor more members have been received than in any corresponding period in the entire history of this ancient church, nearly 270 years old.

MANCHESTER, N. H. *First* added 78 members, 56 on confession, making a total of 724. One hundred new families have been added to the parish directory, and over \$3,000 was given to missions. It was voted to add \$500 to the pastor's salary.

NEW HAVEN, CT. *Dwight Place* adopted the Creed of 1883 as its own and a modified form of the Apostles' Creed as the form for new members to assent to publicly. The constitution and rules were changed with a view to keeping in touch with absent members. The term of office of dea-



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

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cons and deaconesses was lengthened to five years. The benevolences were \$2,372, besides an individual gift of \$13,000. Home expenses were \$9,539, beside nearly \$9,000 for improvements made in 1900.

NEWTON, MASS., *First* received 47 new members and closed the year with a balance of \$501 in its treasury. The pledges for the coming year exceeded the amount required by \$300.

NEWTON, MASS., *Elliott's* benevolences aggregated more than \$38,000.

ONAWA, IOWA, adopted plans for a new edifice, to cost between \$7,000 and \$10,000.

PAWTUCKET, R. I., reports resources of \$12,899, besides a gift of \$10,000 for endowment fund. It closed the year with a balance in every department, that of the church proper being \$1,304. It gave to home and foreign missions \$1,857.

SAN DIEGO, CAL., our second largest church in southern California, has a boys' brigade which has been a feeder to the Sunday school. The latter cares for twice as many young people as are connected with church families. A mission club among the young people supports a boy in India.

SAN FRANCISCO, CAL., *First* raised \$18,064 for benevolence, and its home expenses were \$11,601. Its directory, just issued, besides giving addresses in full of all members and contributors, includes a table of accessions, benevolences and home expenses for each year since its organization in 1849.

WESTBROOK, CT., increased its benevolences 40 per cent. over those of the previous year, and raised \$100 for musical instruction of the young.

WHITEFORD CENTER, MICH., voted to incorporate and build a house of worship. This church, organized last October by Rev. W. A. Cutler, will unite with Sylvania, making a strong country field.

Rev. Charles R. Bliss

The circumstances of Mr. Bliss's death, which occurred Feb. 26 at Longmeadow, Mass., were unusually sad. He had been nursed through a severe illness by Mrs. Bliss, but the service she rendered was probably greater than her strength could bear, for she died on the 17th, and Mr. Bliss brought her body to Longmeadow for burial on the 19th. One of his sisters also died and was buried at the same time and place. The shock of these experiences undoubtedly hastened his death.

Mr. Bliss was born in Longmeadow, Nov. 5, 1828, of Christian parents who rejoiced in his choice of the ministry as a profession. He graduated from Williams College in 1854 and from Andover Seminary in 1858. After a brief Presbyterian pastorate in Beverly, N. J., he was settled at Wakefield, Mass., in 1862, where he remained for fifteen years. When the New West Education Commission was formed in 1879, for the purpose of maintaining Christian schools and counteracting the evils of Mormonism in Utah and neighboring territories, Mr. Bliss became its secretary, with headquarters in Chicago.

He was exceptionally fitted for this position because he had spent some time in studying the conditions of what was then the New West, and had taught for a while in Colorado College in its infancy. He awakened great interest in the work, organized schools in Utah, took a number of teachers from Eastern states to carry them on, and raised large sums of money. He did a very important service in helping forward the solution of the Mormon problem. He continued in this work till the society was united with the College and Education Society, forming what is now the Congregational Education Society. With that organization he served as Western and editorial secretary, and later financial agent of what was called Salt Lake College. For the last three or four years he has spent most of his time at his early home, Longmeadow.

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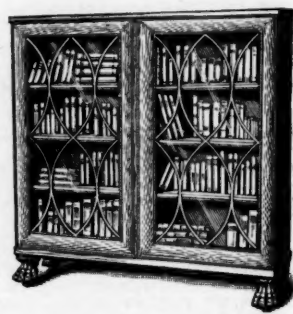
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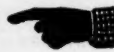
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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 17-23. Christ Our High Priest. Heb. 7: 24-28.

We think oftener of Christ as Saviour, Leader, Friend than as High Priest. When Christianity was new in the world, and a teacher of the first century was trying to explain to the Hebrew people its superiority over their own faith, he naturally emphasized the priestly functions of Jesus and proved that the new system was better because its representative was better. The idea of a priest was wrought into the heart of the Jewish faith. If Christianity were to take the place of the old religion it must supply that which was central to it. So, if one today were trying to bring a Roman Catholic into personal relations with Jesus, it might be the very best way of approach to declare that he takes the place of the elaborate priestly and sacramental system to which this Romanist has probably been accustomed from youth.

With us modern Protestants this phase of the service of Christ to humanity does not assume primary importance, and we are not to condemn ourselves because the book of Hebrews does not at the first reading interest us so much as most of the other books of the New Testament. We ought to get at Christ naturally, simply, through ways of approach that lead easily from us to him. On the other hand, we should not rashly affirm that the priestly side of Christ's character means nothing to us. There must be something in the old Hebrew economy and in the stately ritual of the Roman Catholic Church that answers the eternal need of the human heart, and as our religious life deepens we shall have a growing appreciation of that in Christ which corresponds to the priestly functions in other religions.

Who has not at some time longed for some middle man between himself and the pure and infinite God? Instinctively we shield ourselves behind the superior virtue of another, some saintly mother, some high-minded friend. We think that they can represent our case to God better than we can. Every now and then some human figure towers up above its contemporaries and to it men look for support and inspiration, just as through all the years of his ministerial life frail, tempted humanity clung to Phillips Brooks. But Jesus for all time and for all men has pierced the veil between mankind and the infinite and unseen One. In him, blended perfectly and altogether uniquely, are the two qualities that make the priest: first, he was like unto his brethren; they have always known him as akin to them from the point of view of temptation, struggle and suffering. In the second place he was "separate from sinners." He had points of affinity to God, nay, he was God manifested in the flesh. So we see him at one moment as our human Brother, sharing our nature, and at the next moment illuminated and glorified by the coursing through him of the very life of God. Therefore we are willing, nay, we yearn, to put our hand in his and let him present us to the Father.

And when we have thus been saved and shrived by our great High Priest, does not the impulse come to seek to be to others in this particular what Jesus has been to us? I believe that there is nothing that Christ strives to be to the Christian man which he, in turn, ought not to strive to be to his brethren. Our priestly service will always be partial—only Christ can complete it—but we may help him to present all men perfect before the Father.

Every earnest man can teach us some new lesson because his life means something.—*E. H. Griggs.*

Meetings and Events to Come

EVANGELICAL ALLIANCE, Bronfield St. Methodist Ch., March 11, 10 A. M. Dr. J. Wilbur Chapman and Mr. William Phillips Hall will speak.

AMERICAN MCALL ASSOCIATION, Boston Auxiliary, Central Ch., Boston, March 13, 3 P. M. Speaker, Rev. S. B. Rossiter, New York.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-19.

INTERNATIONAL Y. M. C. A., Boston, June 11-18.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

SPRING STATE MEETINGS

Mississippi,	Tougaloo,	March 31.
Tennessee,	Memphis,	April 3.
New Jersey,	Baltimore, Md.,	April 23.
Missouri,	St. Louis,	April 23.
Rhode Island,	Woonsocket,	May
Kansas,	Wichita,	May 2-6.
New Hampshire,	Rochester,	May 7-9.
Illinois,	Oak Park,	May 20.
Massachusetts,	Andover,	May 21.
Ohio,	Huntington, W. Va.,	May 21.
Iowa,	Burlington,	May 21.

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The Retarded Peoples

(The Congregationalist's Missionary Topic for April 7-13.)

Porto Ricans—Work of the American Missionary Association—The mountain whites—The Indians—The Negroes—Duty of the strong to the weak.

If we were asked what classes of our people make up the great body of illiterates in the United States we should probably answer at first thought, the foreign immigrants. It is something of a shock to learn from the study of census reports that the largest number of illiterates in our country are not those who come across the ocean, but those who are born and bred in our own land—native Americans. "O, yes," one may say, "considering the millions of ignorant Negroes in the South this might be true." But here is another startling statement. Take simply the State of North Carolina. Eliminate the Negro factor. The percentage of illiteracy among the native white population is 23.1 per cent., which is greater than that in Ireland, one of the most ignorant of European countries. This speaks for the condition of the mountain whites. Negroes, mountain whites, Indians—all are retarded peoples and to them we have lately added the Porto Ricans, nearly a million of them, who have been kept under by the tyrannous rule of Spain for 400 years. Eighty-five per cent. of these island people are unable to read and write in any language.

"I reckon we ought to be doing something for them poor humans," said a Southern mountaineer to a representative of the A. M. A., who had been speaking of the Indians' wrong and needs. He was himself destitute, ignorant, superstitious, but he had a warm-hearted humanity not always found in more enlightened circles. These belated peoples are not only "poor humans"; they are all our neighbors; they are or will be our citizens.

The work of the American Missionary Association, which now extends from Porto Rico to Alaska and from Savannah to San Francisco, is almost too great to be studied in a single meeting. The association has a large amount of interesting literature to be had on application. It might be wise to take simply the Southern problems; to consider the Negro: how is he to be elevated mentally, morally, socially? What kind of education should he have? How has he responded to the good influences brought to bear on him since slavery days? How are political difficulties to be overcome? How is social antagonism between blacks and whites to be lessened? These questions will form abundant food for discussion.

With the ignorant Southern black it is natural to class the ignorant Southern white. These isolated and neglected people suggest another Southern problem. Contrast their fine lineage, virtues of patriotism, courage, etc., with their mental and moral destitution and show what A. M. A. schools and churches are doing. In studying these American Highlanders, recent novels and stories dealing with life in the Southern mountains will be helpful.

And now here are the Porto Ricans, for whom we as a nation are responsible. The great mass of them are of mixed blood—Indian more than Negro, combined with white. A geography lesson would not come amiss here. Most of us need general information about this new land and people before we can understand their needs and follow intelligently the work of the eight teachers at the two schools already opened by the A. M. A. But there is little doubt that their poverty, their ignorance, their lack of schools, of civil and moral law, their wretched "shack" homes give them a place among the retarded peoples living under our own flag, who have a peculiar claim to our help.

SOURCES OF INFORMATION

The Providence of God in the Historical Development of the Negro; The Problem of the Residuum; Our Mission to the Highlanders; The Indian Factor; Porto Rico, Our Next Field; and many other pamphlets furnished freely by the A. M. A.

Bright Skies and Dark Shadows, by Henry M. Field.

Articles on the Reconstruction Period, in *The Atlantic*, Jan., Feb., March, 1901.

Autobiography of Booker T. Washington in recent numbers of *The Outlook* and announced in book form by Doubleday, Page & Co.

The Southern Workman, an able monthly published by Hampton Institute.

The Cumberland Mountains and the Struggle for Freedom, *New England*, March, 1897.

Cinch, and Heart of Old Hickory, stories by Will Allen Dromgoole. Pine Knot by William E. Barton. The House Behind the Cedars, by Charles W. Chesnutt.

Puerto Rico, by Frederick Ober.

Porto Rico, the Land and the People, *The Independent*, Feb. 23, 1899.

Porto Rico and Cuba as Fields for Protestant Missions, *The Congregationalist*, Feb. 16, 1899.

The Ministers' Union

Because it is not a local body this organization of clergymen from all denominations moves about the state at its pleasure, and held its first meeting in the century at Ayer, Feb. 26. The attendance was not large, but diversified in communions. Shaker, Episcopalian, Methodist, Unitarian and Congregationalist met in fraternal fellowship, discussed topics of common interest and broke bread together. Chaplain Batt, the head and secretary of the union, has been delighted with the interest manifested and believes that the organization is a precursor of a sensible and serviceable unity. The theme of the morning was The Layman of the Twentieth Century, opened by Rev. W. W. Jordan in a carefully written paper. The discussion which followed viewed the subject from many sides: from the possibility of the extinction of laymen in the churches, as contrasted with the number and efficiency of women, to the importance of winning the overworked employee to believe in the church. Rev. J. B. Thrall reviewed the teaching of Professor Shaler relative to continuous life, and Dr. Alexander McKenzie, the newly-elected president of the union, spoke upon the New Century and the Religious Outlook.

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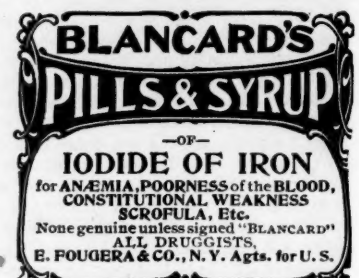
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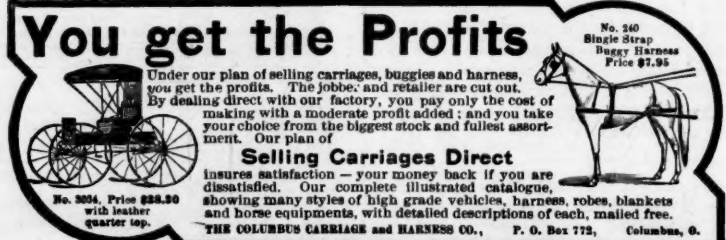
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A special notice appeared upon the calendar of the Old South Church, Boston, Feb. 10, signed by the pastor, with the hearty approval of the church committee. We have his cordial consent to reproduce it here:

"Christianity is the supreme interest of the disciple of our Lord. The church is the direct institutional servant of this interest. This institutional servant necessarily takes the form of a denomination. Our denomination has a history of beneficent power unrivaled by any other religious order on this continent. Amherst, Bowdoin, Dartmouth, Harvard, Williams and Yale Colleges are a few of the educational monuments to our order in New England.

"As arms of the church we have our great vital missionary societies. We have the best denominational paper in the country, *The Congregationalist*; and for the due cultivation of interest in our denomination, I respectfully urge that this paper find a place in every home in the congregation. It is an indispensable servant of the genuine denominational interest. Nothing, indeed, could be more disastrous than the denominational spirit without the religious spirit as its master. On the other hand, nothing is more needed among us today than a revival of enthusiasm for our noble ecclesiastical order, as the analogue of our political institutions, and as the servant of the gospel of Christ."

George A. Gordon.

There can be no great denominational spirit without denominational intelligence. The aim of this journal is to supply the latter and thus stimulate the former. With this its Christian World numbers keep Congregationalists closely in touch with the movements of the entire church.

Yours, *THE CONGREGATIONALIST*,
Warren P. Lunders, Supt. of Circulation.

Biographical

REV. SHERMAN W. BROWN

The First Congregational Church of Spencer, Mass., has suffered a great affliction in the death of its beloved pastor, Rev. Sherman W. Brown, which occurred at his home March 1, after an illness of nearly three weeks. Although never very strong, Mr. Brown had lately seemed to have regained his usual health, and had been active in all the departments of the church, among other things having recently organized a Young Men's League. To Mr. Brown belongs the honor of organizing the first Men's League in the country, and his experiment, which has proved so successful here, was watched with great interest by many churches. He was beloved by the townspeople irrespective of creed, and has greatly built up the church in Spencer, 128 members having been added by profession during his pastorate of nearly eight years. He was a graduate of Andover Seminary and also of the University at Berlin, from whence he came directly to Spencer. He leaves a wife, Clara Von Beyer, and two children. Rev. I. L. Wilcox of Worcester officiated at the funeral services in the church, March 4, assisted by Rev. H. A. Blake of Rochester and local clergymen. The stores and schools of the town were closed and many were in attendance from Worcester and surrounding towns. Two ministers from Brookfield Association, two from the Worcester Ministers' Association and representatives of the church, Sunday school, Christian Endeavor Society and Men's League acted as pall bearers, while the Men's League, 200 strong, and the Y. P. S. C. E. attended the services in a body.

REV. W. W. SNELL

Rev. William Ward Snell died at his home in West Saticoy, Cal., Feb. 27. He would have been eighty years of age this next April. He was born in North Brookfield, Mass., April 3, 1821, and went to Minnesota in May, 1855, under physician's ad-

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vice, expecting to engage in farming. He settled in a valley where were four log cabins, with other settlers in groups not far distant. The place became the town of Rushford. He was almost immediately called on to conduct religious services, and by that means was soon led into the ministry; was pastor in Rushford thirty-two years, influencing for righteousness a constant stream of settlers, who would later move on to the farther West or to the growing cities of the state. In 1887 he moved to California. In Minnesota he was familiarly known throughout the state as Father Snell, and was warmly loved for his beautiful character and unselfish service. He is survived by his second wife, six sons and a daughter, his first wife having died a few months after moving to California.

He was the son of Rev. Thomas Snell, D. D., who was pastor at North Brookfield, Mass., for more than sixty-four years—pastor emeritus the last three years. As his son preached more or less frequently in his last years, as late as 1900, the two covered 102 years in the gospel ministry; and as the son began preaching seven years before the father ceased, their united years of service spanned 109 years. Mr. Snell's son, Rev. Laird Wingate Snell, was ordained and installed at North Brookfield last year, 102 years to a day from the date that his grandfather began his pastorate there.

The Church Prayer Meeting

Topic, March 10-16. Biblical Examples of Penitence. Ps. 55: 1-13; Luke 22: 56-62; 2 Cor. 7: 9-11.

David, Zachariah, Judas, Peter, Paul.

[For prayer meeting editorial see page 378.]



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